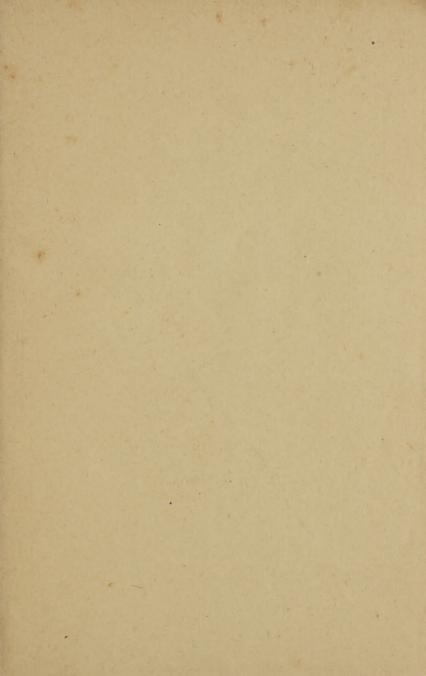
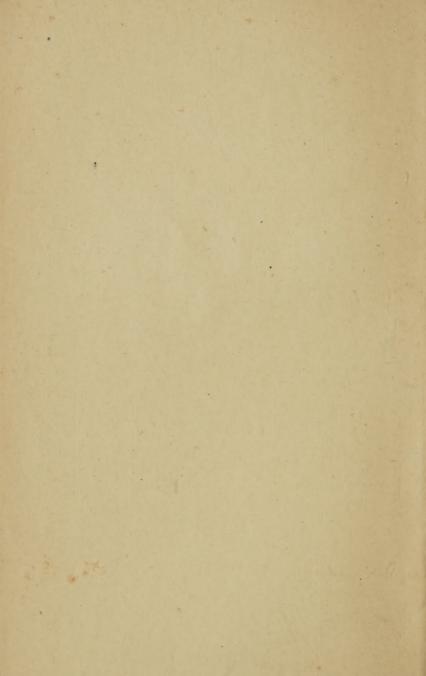
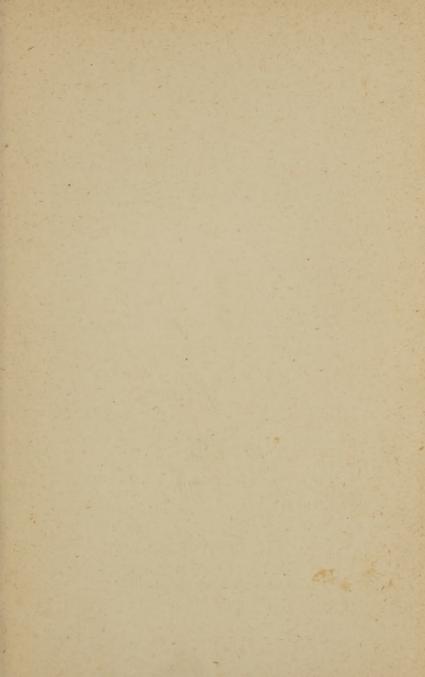


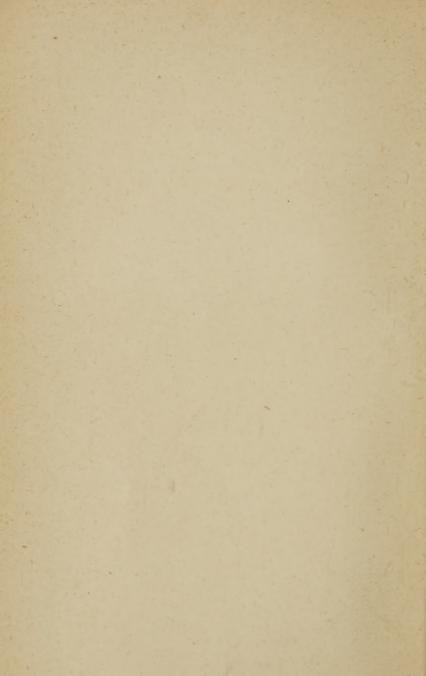


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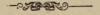
OF

# REVEALED RELIGION.

BY

EDWARD THOMSON, D. D., LL. D.,

Late a Bishop of the Methodist Episcopal Church.



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### PREFACE.

THESE lectures were preached before the Theological School of the Boston University, only a few months before the author's death. The same course was repeated in the Evanston Biblical Institute, and in both cases with the earnest desire of the hearers for their publication.

Edward Thomson was one of the most graceful writers and eloquent speakers ever bestowed—by a Providence liberal in that direction—on the American Church. He is dead, and the pen which instructed and the voice which delighted have lost their functions forever. But the press remains, and through this he may yet speak to the thousands he delighted while living. In the volume herewith presented, the reader has the principal lectures and discourses that, years ago, made the chapel of the College at Delaware such a delightful and crowded resort on Sunday afternoons, that charmed intelli-

gent listeners in the metropolitan churches of Cincinnati and New York, that held conferences spell-bound after their author became Bishop, and that finally distilled themselves into the note-books and memories of the hearers.

Hundreds who heard Bishop Thomson with silent awe and rapture while living, will linger with equal pleasure over these pages that embalm him, dead. When, at the late General Conference, the eloquent William Morley Punshon, himself one of the greatest of living orators, pronounced Edward Thomson the "Chrysostom of the American pulpit," no man could say that the tribute was misapplied or the eulogy was undeserved. We commend the volume to the careful perusal of thoughtful readers.

EDITOR.

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## LECTURES

ON THE

## EVIDENCES OF REVELATION.

I.

#### GOD.

Is there a God? It is common to assume that there is. And, truly, "the heavens declare God's glory, and the firmament showeth his handiwork." Moreover, the doctrine of the one living and true God, Creator, Preserver, and Benefactor of the universe, as it solves so many problems, resolves so many doubts, banishes so many fears, inspires so many hopes, gives such sublimity to all things, and such spring to all noble powers, we might presume would, as soon as it was announced, be received by every healthy human mind.

As it requires mind to read upon the face of the universe the marks of the Infinite Intelligence—for "the fool hath said in his heart, There is no God"—so it requires active and educated moral perception to see, in the constitution of things, the course of providence, the evidence that the Creator is just and true.

To the true moral philosopher, it is as clear that the world is actually arranged on the principle of favoring virtue and punishing vice, as that it is adapted to all the faculties of man as an intelligent, moral, and religious being. "Wherever the dictates of the moral sentiments, properly illuminated by the knowledge of science and of moral and of religious duty, are opposed by the solicitations of the animal propensities, the latter must yield; otherwise, by the constitution of external nature, evil will inevitably ensue."

Although there are difficulties in it, yet the difficulties of believing it are far less than those of denying it. For example: either something must have existed from eternity, or something must have created itself. The first involves the difficulty of mystery, the second that of absurdity.

But though nature is written all over with lessons concerning God, it is like a dark cavern written over with hieroglyphics. It needs the lamp of revelation to make the letters visible, and the voice of the prophet to translate the characters into living thought. Even when this is done, the truth may be resisted; for the human mind is unhealthy, is depraved. This is as clear from reason as from revelation. Hence, even in Christian lands, there is much practical atheism. When a man to-day thinks and acts so that, if tomorrow atheism could be demonstrated as a problem in Euclid, he would have no occasion to change his course, for him it is as if there was no God. Where there is so much practical atheism, there must needs be more or less theoretical. Indeed, many things in the present age promote it. The cultivation of the

natural sciences, which should lead every devout mind to the adoration of the Creator, seems to lead the undevout to atheism.

"God himself with some
Is apprehended as the bare result
Of what his hand materially has made,
Expressed in such an algebraic sign,
Called God; that is, to put it otherwise,
They add up nature to a naught of God,
And cross the quotient."

"An undevout astronomer," says another poet, "is mad." Yet how many, while walking among the stars, are troubled with atheistic doubts—struggling to conceive a mind mighty enough to swing those unnumbered worlds on high, or to understand why such an one should condescend to man! Daniel Webster, though he tells us that "his heart has always assured and reassured him that the whole Gospel of Jesus Christ must be true," yet says, "Philosophical argument, especially that drawn from the vastness of the universe in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith that is in me."

The *psychology* of the day, too, is atheistic. I refer to Compte's, adopted by Herbert Spencer, now spreading on both sides of the channel, and even over seas; a system which would stop the mind at mere phenomena, and sneer at any thing beyond as superstition.

History, too, is constructed upon the same principle by Buckle. Thus scientific men, running along the line of material causes, being strangely and voluntarily entangled in them, rise to nothing higher.

They say z is caused by y, and y by x, etc., not considering that between every cause and its effect there is a question, Why is it that z is caused by y? or y by x? what established the connection between them?—or that there is a question at the end of our ultimate discovery, What is it that originates a, the first of the series? Grant, for instance, that human life is a line of antecedents and consequents, who established the first antecedent?

In such a condition of scientific mind, it is not at all surprising that atheism, though generally concealed, is sometimes boldly avowed. Some time since (1856) the *Manchester Guardian*, an English secular paper, contained the following, from a French correspondent:

"What think you of there being in France a set of men who, in the nineteenth century, improving upon their predecessors of the great Revolution, would put the existence of the Supreme Being to vote? Yet here is what passed but a few days ago. Prince Napoleon, wishing to draw about him the notabilities of the freethinking and republican coterie, gave a dinner at the Freres Provenceaux to seven persons, among whom were Madame George Sand, Merimie, and Proudhon, the famous inventor of the formula, 'All property is theft.' During dinner a vast deal of discussion upon religious and philosophical doctrines took place, and a wonderful deal of atheistic nonsense was expended, without, as you may conceive, any conclusion being attained. At last one of the guests proposed that the opinions of the seven persons present should be taken, by vote, on the plain

question, 'Is there a God?' The impiety was actually committed. Seven little rolls of paper were deposited in a hat, after each guest had written down 'yes,' or 'no,' upon the inside. Six noes came out; the seventh was a blank."

There is a school headed by such men as Burnouf, in France, which teaches that, through Christianity, Europe has been *unfortunately* diverted from Japhetic ideas, instincts, and traditions, to Semitic ones, and that it should retrace its steps; in other words, that it should abandon the idea of the Divine unity, and become polytheistic. Like Julian or Marcus Aurelius, it would carry us back to the Roman and Grecian heathenism.

But it is not only in France that such opinions are held. The London Spectator, in a recent issue, says "that in Protestant countries irreligion tends to indiferentism—even to a tone of mind lower than that, in which the supernatural is neither loved, feared, hated, nor discussed, but simply ignored; while in Catholic countries it is fast becoming a fanaticism, as fierce and propagandist as that of any creed has ever been, threatening to overthrow all institutions claiming to be Divine, and to organize a new and atheistic world. As a proof of this, a majority of the Austrian Legislature (Reichsrath) have proclaimed themselves materialists, and are bent on compelling the Church to give up all claim to interfere in human affairs. A similar state of things prevails in Italy."

But we need not go so far for daring atheism. The United States Infidel Convention, held in New York in 1863, repudiated the idea of God. One of

its members, Dr. Shræder, said, "So long as man believes in God, he is not free." One of the resolutions of the body declares "that not all other causes combined do so much to prevent and destroy the happiness of men as the notions about God," etc. Another declares that requiring the devotion and energies of man to the services of the presumed Almighty Intel ligence, who, if he existed, could not need man's services, tends to pervert his feelings, to fetter his intellect, to divert him from his duties to his fellowmen, and ought to be discarded as antagonistic to the welfare and happiness of man.

Even in some of the Christian pulpits of the land we hear of an impersonal God, who is adorned with many poetic fancies, and clothed with infinite space, eternal duration, and irresistible power, but of whom reason, memory, judgment, will, consciousness, as all belonging to person, are denied. It is easy to see that man, with all his errors and infirmities, is superior to such a Supreme. What are the leaders of the Free Religious Society but atheists? One says God is the soul of things; another that he not only has no religion, but no place to put any in.

Under these circumstances, it is needful to call attention to the great doctrine which lies at the foundation of all religion. It is not our intention to argue at length in its favor, but to notice some of the atheistic theories of the time. Previously, however, we may glance at the positive argument. By some the idea of a Creator is deemed intuitive; that is, that when the mind is developed and exercised, it obtains spontaneously this idea, as the eye, which

was made to see, but which can not see until it is opened and brought in contact with light, as soon as it is exercised, under proper conditions, has vision; and this is confirmed by the fact that all nations and ages have believed in God or gods, have attributed to them personality and intelligence, and have ascribed creation to their agency. No wonder: we have causal power in ourselves; we stretch forth the hand, and results which we intended are accomplished. From this power in ourselves, how natural to infer like power in God; and from the changes wrought by our own power, how natural to infer creation by Divine power! The evidences of design on every hand imply the existence of an intelligent Creator. La Place, the great astronomer, declared that the proof in favor of an intelligent God as the Author of creation stood as infinity to unity against any other hypothesis of ultimate causation, and that it was infinitely more probable that a set of writing implements thrown promiscuously upon parchment would produce such a composition as Homer's "Iliad," than that creation was originated by any other cause than that referred to.

God must be a free, self-conscious, moral Being. A cause must be adequate to its effect, and hence must comprehend the effect. An inferior work may be produced by a great artist, simply because he does not put forth all his power. But how can a work be produced by a cause which is inferior to itself? He that formed the eye, shall he not see? He that formed the ear, shall he not hear? He that gave man knowledge, shall he not know? He

who made man personal, self-conscious, possessed of self-determination and moral character, shall he not be himself possessed of these attributes? I see not how this simple argument can be resisted without denying intuitive principles or first truths. Every man is compelled to act, as a general rule, upon the report of his senses, the testimony of his consciousness, and upon those first truths which lie at the foundation of all reasoning. Admitting that the world is a reality, that every effect must have a cause, our intuitions are reliable, the argument for God is irresistible. Atheists, who reject the doctrine of God, either denying the existence of matter, or materialists, denying the existence of mind, or skeptics denying the existence of either, hence are termed fools, because they forsake common sense. It may be said that this argument does not prove the unity of God, and this supposition is strengthened by the fact that, among unenlightened nations, we find gods many and lords many. Even among philosophical pagans we find, with a few splendid exceptions, either dualism, or pantheism, rarely theism. Even in Christian lands, where men disregard the Bible, they often become blind as pagans. What greater mind has America produced than Franklin? Although he died with his eye upon the Cross, yet when in youth, disregarding the Word and relying upon reason, he became a polytheist. He says: "I conceive that the Infinite has created many beings or gods. It may be that these gods are immortal, or it may be that, after many ages, they are changed and others supply their places. Howbeit, I conceive

that each of these is exeeeding wise and good and very powerful, and that each has made for himself one sun, attended by a beautiful system of planets. It is that particular wise and good God that is the Author and Owner of our system, that I propose as the object of my praise and adoration." This is the pagan doctrine. Pagans have a conception of an Infinite One, yet, deeming him beyond their thoughts, they erect no altars, and offer no devotions to him. I think, however, the unity of God would be clear from nature but for human perversity; for it is a plain principle that we are not to attribute to many causes what can be accounted for by one. Because fifty plants are growing in the garden, it is not necessary to suppose fifty gardeners. Because fifty articles have been stolen from the house, we are not to suppose fifty thieves. Where one agent is adequate to produce multiplied effects, and especially if these are interlaced and co-working to the same end, it is unreasonable to suppose more than one. Moreover, if we were to admit the existence of inferior gods by whom the worlds were made, we should not escape the necessity of rising from them to the Infinite and Eternal One—the great First Cause. Polytheism does but practically, not logically, exclude Him.

There are three atheistic theories at the present day in the Christian world; namely: I. Creation by the parturitive powers of the earth; 2. By development; 3. Pantheism.

A few words on each, in the order named. That a blind, unintelligent force, residing in matter, could

swing these orbs on high, and sphere and light and warm and order them in harmony; could select from their rocks the necessary elements, and no others, and in the right proportions; could organize these into vegetables and animals, and then animate and endow them—is to me unthinkable. Whence this calculated order, this exclusion of chance and confusion, these constant and regular modes of action?

- a. How can matter bring forth from its bosom that which it does not possess—thought, wisdom, goodness, soul? How can darkness transform itself into light; or death into life; or mute, cold, senseless granite, by successive changes, rise up living, conscious, moral man? How can you have the reflection of a fire without a flame?
- b. As every force we know is finite, no one of them is creative. Combine all these forces, yet no accumulation of the finite can produce the infinite. All forces that we know are limited by other forces You may put them together, but no accumulation of limited forces can produce a limiting and illimitable one. Yet the universe demands an infinite and illimitable force.
- c. The atheistic doctrine teaches that attraction and repulsion, antagonistic forces, equal in power, pervade all space, and move all bodies; but where equal is to equal, the result will be equal. Here, then, the motions of the material universe are accounted for by two antagonistic forces of equal strength, which by an axiom of mathematics should produce equilibrium or rest. If it be asserted that one of

these forces is naturally stronger than the other, then it must remain so forever, and either by drawing all matter into one mass, or by separating all particles into space, according as the one or the other was the stronger, would thus produce everlasting rest. Yet every thing, from the sun to the mote, is in perpetual and rapid motion. What power is ever counterworking these forces, which tend to bring the universe to rest? It is not in matter, since it controls the motions and neutralizes the tendencies of its laws. It is superior to it, constantly acting upon it, overcoming it. It is God.

- d. If the parturitive powers of nature, or inherent natural law, produced the creation, it must have wrought from eternity; and on this supposition things would long ere this have attained to perfection. But every thing indicates that the creation not only occurred in time, but in recent time; for nothing is mature. Art, science, letters, agriculture, are in their infancy. Hence, creation must have been from a cause outside of nature.
- e. If creation depended on inherent laws, all changes it exhibits would be produced by such laws. These laws, too, would operate uniformly. But we find events produced by a force moving athwart them, and breaking up one order to establish another. The glacial period must have destroyed all animal life. Must not the restoration have been by a power above nature?

f. The facts of man's moral and spiritual nature can not be accounted for on this hypothesis; we are conscious that we are free, moral, accountable beings.

g. Even if it could be shown that the universe has always existed as it is, we should be compelled to believe in a coexisting and sustaining, if not creative, God.

But let us admit that nature, by its own inherent force, produced the universe, and reason upon the supposition,—what follows?

Nature is a great architect. How insignificant all others in comparison!

It is also a great astronomer; for, out far as the eye or the telescope can reach, the laws of Kepler and of Newton are found, bringing the worlds above to their appointed stations with the regularity of clock-work. No chronometer like that of the skies.

Nature is a great chemist; for throughout the world the law of definite proportions prevails, and every atom is weighed and labeled, as by the hand of the manufacturer.

It is a great physiologist; for no animal comes into existence all trunk or all extremities, all brain or all heart; but each has organs of life, of motion, of sense; and each organ has its proper place and relations.

It must be a great psychologist; for every man comes into existence with a well-constituted mind. No man is all will, or intellect, or passion; but each is in himself a perfectly constituted government, having reason to legislate for him, conscience to judge, passion to impel, will to execute.

It must be a great conservator. The atmosphere consists of three elements, not chemically united, but mechanically mixed. Although there are multiplied

causes of disturbance between the proportions of these ingredients—for every lung and every fire has a tendency to diminish the quantity of oxygen and increase that of the carbon, and every living leaf throws out oxygen by day and carbonic acid by night—yet if you take a receiver of air anywhere, on continent or island, on sea or land, on mountaintop or valley, in the desert waste or in the city full, you will find, on analysis, that it will yield the same elements in the same proportions. So, too, the water.

The sexes also are properly balanced. In no island do we find all the children either males or females. No two human countenances are alike; no two animals or vegetables. Were it otherwise, the social relations and the rights of property would be disturbed.

Nature is a great moralist; for in all ages and nations men are prosperous and happy in proportion as they keep the Ten Commandments. It is even a religionist; for every-where, and in all ages, men have temples, priests, sacrifices, prayers. They act as though God regulates the world and interferes for his praying children. He only is the truly contented man, living or dying, who is truly religious.

If nature brought us into this world without asking our consent, it may take us, by the same liberty, into another; if it respects moral and religious considerations *here*, it may *there*; if it makes this world ook and feel like a state of probation, it may carry forward its own system, and make the next look and feel like a state of retribution. Indeed, nature

is only another name for God; and we delude ourselves if we think to get rid of God by calling him Nature. A mere abstraction can not build even a hat-box. Nor will it relieve the case to put necessity in place of nature. As Butler shows, the question between him who believes in freedom and him who teaches necessity, is not whether the universe was made without an agent, but whether the agent acted freely or by necessity. He compares the case with the controversy in regard to the origin of a house. Both parties agree that it was built by a man; but one party contends that, in building it, he acted freely; the other, that he acted from necessity.

Still, God, upon either the naturalistic or fatalistic hypothesis, is little more than a synonym for natural law; the dynamics of the universe; the inscrutable, all-pervading, all-subduing power with which we play the game of life. We need more: even that Divine Mind, which, like a sun, shines over both worlds, teaching the moral freedom of this and the moral justice of the next.

The next theory teaches that creation is a development from a single beginning, by force of its own inherent law. This does not dispense with the necessity of God, who must have given creation this start. The primordial cell, from which animated creation is slowly evolved by progressive mutations, must have possessed the vital properties, powers, instincts, and reason of the whole of living nature, including man's rational and immortal soul. If creative power is brought in to account for any addition, the whole theory falls. Either through the whole

series man's immortal soul must have been dragged, or it must have been added by creative power. Upon the supposition of its development, we might suppose that animals, in proportion as they approach man in animal organization, would exhibit the dawnings of reason. But while we find instinct, the opposite of reason, we do not find rationality. Nor even do we find instinct improved as the organization approaches the human; for the bee has more instinct than the gorilla. But the supposition of this microscopic cell being a Noah's ark, in which all beings, clean and unclean, winged, finny, and footed, of pre-adamite and post-adamite times, should be deposited, breaks down under its weight of absurdity.

It not only can not be proved, but can be disproved. Although there may be great varieties of the same species, there is no transmutation of species.

But, waiving the refutation, let us examine the reasoning. A professor, having drawn upon the blackboard the skeleton of a fish, and by its side that of a man, points out the resemblance between them. Beginning at the pectoral-fin, "This," says he, "corresponds to the scapula, this to the humerus, this to the radius, these to the phalanges, these to the fingers." Then, passing to the ventral-fin, he proceeds: "This corresponds to the femora, this to the tibula, this to the fibula, this to the os calcis," and so on, until he has shown the resemblance of the fish to the man, from the crown of his head to the sole of his foot. He proceeds to show that similar resemblances exist throughout all nature. Hence he exclaims: "How inexplicable the similar pattern of the

hand of a man, the foot of a dog, the wing of a bat, the flipper of a seal, on the doctrine of independent acts of creation! how simply explained on the principle of natural selection, of successive slight variations in the diverging descendants of a single progenitor!" To this we demur, believing it more reasonable to suppose that these different species are the results of different creative acts. There is a conclusion to which these resemblances legitimately lead; namely, that the different orders of animated being, all bearing resemblances more remarkable in proportion as they are studied, are the workmanship of the same hand, as we infer from certain characteristics in a series of books that they are from the same pen. To infer that the superior works are developments of the inferior, is as wild as to infer that "Paradise Lost" was not written by Milton, but gradually developed from one of his smaller poems.

Moreover, may we not argue from man to the radiate, as plausibly as from the radiate to man? Why not suppose the fish a degenerated man, as reasonably as the man a developed fish? May we not reason downward as well as upward? Do you argue from natural selection? So will we. We find that, at the outset; and very strange selections, too. Do you argue from circumstances? Well. Here is a poor, miserable, ignorant man, placed in the meanest society, or forced, it may be, into the wilderness, having as much communion with the beasts as with man, soon constrained to emigrate to Africa, and dwell in huts on the coast of Guinea. What shall prevent him from getting a feeble mind,

tame spirit, dark skin, receding forehead, and curly hair? May not his son be more like a negro than himself, and his remote descendants, in a few generations, be pure negroes? Then, placed in circumstances less and less favorable, nourished by wolves, for example, may they not grow less and less human, until they become gorillas, and so on, through innumerable generations (for we are allowed as many as we need for the purpose), become fishes?

But the chief argument for the development hypothesis is founded on appetences, desires, etc. An animated globule gets hungry and wants a mouth, and dies with a pucker at one end; but its offspring has a little more of a want, and dies with a little more of a pucker; and finally, after a long line of generations, its remote descendants get a mouth. And now, taking in food, it becomes uneasy about the epigastric region, and wants a stomach, which in like manner, after some millenniums, comes for the craving, and then gradually lengthens itself for purposes not necessary to describe. In due time the creature gets dyspeptic, pines for a gastric juice, etc., until it comes to be quite a respectable animal. But finding that other animated globules have got the start of it, or, having had more hunger, have developed larger mouths, and are pursuing it to satiate their own appetite, it feels the want of a shell to protect its soft parts; and so this want stiffens the perspiration caused by fear into a skin, though not thick enough to save it. As it is swallowed, however, it has the consolation that its offspring, inheriting its dying distresses, will have a thicker one, and so on,

until, after millions of generations, its order will become pretty well fortified.

When the shell-fish get up to pike or pickerel, it is easy to imagine that some of them, growing tired of the water, may aspire to the land, and this aspiration may develop incipient legs. Finding their food on the trees, they may want arms and hands; and, propagating this uneasiness, they may finally get them. Finding a tail convenient to help them from branch to branch, they may, at length, acquire a caudal appendage. Some, going into the more open country, may take a fancy to walk upright; and, getting ashamed of their tails on the plains, may shrink them gradually to nothing. It may take ten thousand years to do it, but what of that? Thus they become men; for, according to this theory, the difference between the man and the monkey is this: Man is a double-tube with four extremities, and the monkey a double-tube with five.

Now, why may not the process be reversed? Many men are whimsical. Here is one who has a fondness for foxes. He admires their character, studies their habits, imitates their ways,—so much so that his friends say "he is foxy." His attitudes, his walk, his looks, his practices, all resemble those of the fox; and whenever we see him, either in the world or the church, we are reminded of this Scripture, "Go tell that fox." It is easy to see that his son may be more of a fox than the father, the grandson than the son; and so, after centuries or æons or millenniums, if you please, a real fox may be produced. Another man has many of the propensities,

tastes, wants, and movements of the monkey; he has monkey attitudes, and monkey pranks. His son may be still more of monkey, and so on, until, in a far-distant future, he comes out, in a remote descendant, a genuine monkey, caudal appendage and all. Another man is "a snake in the grass." He crawls rather than walks, stings rather than talks; the poison of asps is under his tongue; he delights in concealment; he never does any thing directly that he can do indirectly. He has no sense of gratitude, but will bite the bosom that warms and protects him. Suppose his feelings, strengthened in his posterity from generation to generation, until they become a generation of vipers—a nest of copperheads.

It may be said, as an objection to the theory of degeneration, that we see no example of the changing of one species of animal into an inferior species; but the same objection holds to the theory of development, for, according to this, it would seem that the universe is a great university, in which the fishes are freshmen, the birds sophomores, the monkeys juniors, and men seniors; but that, on commencement-day, when man graduated, some calamity fell upon the under-graduates, by which they were fixed *in statu quo*.

The philosophical arguments for the one being as good as those for the other, we see many reasons for preferring the former. It is unreasonable to suppose that all the capacities, susceptibilities, and aspirations of man should be possessed by the oyster. Yet this is implied in the development hypothesis, for how could that be developed from the oyster that never

was in it? On the other hand, we know that all the appetites, propensities, and capabilities of the whole animal creation are possessed by man. He is the microcosm. Then, it is a good deal more to our credit to suppose that man has produced the whole inferior creation, than that the beasts have generated him. If we must choose between the two suppositions, let man be deemed the father of the monkey, rather than the monkey the father of us; for we may be allowed to chastise the degenerate son, but we are bound to pay respect even to the *stupid* grandfather.

The genealogy of common sense corresponds with that of the Scripture, closing with the sublime line, "Which was the son of Adam, which was the Son of God." Grant the theory, it does not exclude the idea of God; nor would his power be less displayed in evolving creation in the course of unnumbered centuries in an infinite series from a single animated point, than in producing it at once out of nothing, or by successive creative acts, though it is practically atheistic. We may say of Darwin what Pascal says of another: "I can not pardon Descartes; he would like, in all his philosophy, to dispense with God; but he has not been able to escape according him a fillip to put the world in motion; after that, he has nothing to do with God."

The doctrine of development, plausible as it is, is without foundation, and is repudiated by the best authorities. Cuvier, Owen, Barraud, Falconer, Forbes, Lyell, Murchison, Sedgwick, Agassiz, etc., are all against it.

Dr. Hitchcock affirms that, "We may set it down as one of the established facts in paleontology, that the earth has several times changed its inhabitants—as many as six times at least—so entirely, that, with the exception of the tertiary and the alluvial, not a species is common to two adjoining groups, and as many as twenty-five times have the faunas and floras been so distinct as to prove their origin totally distinct." Dana says, "At the close of long periods and epochs, there were nearly universal extinctions, followed by new creations." Agassiz says: "Nothing furnishes the slightest argument in favor of the mutability of the species. On the contrary, every modern investigation has only gone to confirm the results first obtained by Cuvier, that species are fixed."

Pantheism is, in general, God is all, and all is God; but it has many forms. Plutarch speaks of an entertainment which Pompey's host of Epirus gave him. There were many dishes, and they had a seeming variety; but, when examined, they all proved to have been made out of one hog. As the different doctors. water and steam and regular, all bring their patients ultimately to the grave, so the different pantheisms all bring us to eternal darkness. The Hindoo philosophy is idealistic. It teaches that the forms of matter are but shadows; that mind alone has essence, and God alone has mind; that individual souls are but emanations from him, which at death fall back into him. Thus taught, also, much of the philosophy of Greece. Buddhistic philosophy is apparently the reverse of this. It makes God nothing, man every thing. In the one, man is absorbed into God; in the

other, he is developed into God; but when narrowly examined, they seem to have a common root. believe in the three worlds-the world of men, of the gods, and of absolute being. Both were incapable of comprehending the last. Yet both regarded it as the substance of all the rest. With both, the universe is but a manifestation of God. As the waves rise from the sea and fall into it, so being rises out of and falls into the Almighty. Both teach that, though independent and eternal, he is without attributes. He is called nothing, because he is unknown and unknowable. Perhaps latent heat will best convey their conception of him, and of the eternal state. They differed chiefly in this: Brahmanism devoted itself to meditation upon the infinite and the eternal; Buddhism considered only the finite and the temporal, particularly soul, and its laws.

The great problem of the age has been to unite the finite and the infinite, and present each to the mind as a reality. Christianity alone perfectly solves it. The doctrine of European pantheism is, that God is the common principle which combines the infinite variety of the world, and constitutes it one. It is the common stream of life that animates living nature, or the objective reason which shapes all things. This is not a personal God, and has no existence independent of the world. This doctrine prevailed in some of the ancient states. It has been revived by Spinoza, in modern times, and taught by many modern philosophers. Spinoza calls God "the foundation of all that exists, the one eternal substance, which makes its actual appearance in the double world of

thought and of matter." Schilling defines God "the life which moves in the tree and the forest, in the sea and the crystal, which works and creates in the mighty forces and powers of natural life, and which, inclosed in a human body, produces the thoughts of the mind." Hegel defines God "the process of the mind. Man's thought of God is the existence of God. He exists only in us. God does not know of himself; it is we who know of him. While man thinks of and knows God, God knows and thinks of himself, and exists. God is the truth of man, and man is the reality of God." This blasphemy is only pushing the difficulty a step back; for this foundation, this stream of life, this objective, must have a cause. This doctrine in every form cuts up morality by the roots. Evil is as necessary as good, and has the same source; both are the manifestations of God. If so, man's consciousness is unreliable. Man is not responsible, God is not moral, the universe is constructed on a lie.

Moreover, it is supremely absurd, since it talks of the absolute and infinite Being, yet denies that he has any existence but in the finite.

The heart, no less than the intellect, shrinks from pantheism. We want a personal, loving God, not only Creator, Benefactor, Preserver, but Father—Father of mercies and of men, whose name not only the hills and the valleys bless, but the Church and the heavens also.

I close with a few practical suggestions:

1. Think not meanly of the soul. On the principle of atheism, nothing is higher than man. On the

principle of theism, there is a standard of knowledge, beauty, goodness, toward which we may aspire and ascend forever. The central precept of the one is, "Let us eat and drink, for to-morrow we die;" that of the other, "Take no thought for raiment or for life, but seek for glory, immortality, endless progress."

- 2. Think not meanly of the universe, as though it were an illusion or a series of antecedents and consequents, without an author, a regulator, or an end, instead of a sublime and deep reality; a theater for the progressive display of the Divine attributes, and for the education of moral beings, too vast to be comprehended, yet over and through all whose mysteries will ever sound the anthem: "Great and marvelous are thy works, Lord God Almighty. Just and true are thy ways, thou King of saints."
- 3. Let the idea of God be cherished until it becomes the chief one of the soul, the center of its affections, the source of its joys, the foundation of its hopes, the circumference of its knowledge. Let it be the first article of our creed, on which all others depend, and which, though all others be given up, must remain. Whatever else we may doubt, let us never look up into this universe to call in question its presiding Mind.
- 4. Let us contemplate God as every-where present. As his laws are every-where, and as it is power, not law, which works, and as no being can act where he does not exist, so God exists every-where. The laws of the universe are the tracks of his chariot wheels, and their rumbling marks his everlasting goings. He is so observant of his works that not a sparrow falls

GOD. 25

to the ground without his notice. More particularly is he observant of man; he marks our paths, persons, and purposes. While Lafayette was in the castle of Olmutz, it is said that he never looked through the key-hole of his dungeon without meeting the eye of a sentinel looking upon him. Can we look, even through the window of our hearts, without meeting the all-seeing Eye?

Are not earth and heaven a polished mirror, reflecting all things to his sight? Nay, are they not a sensitive plate, photographing all things for final judgment? It is a doctrine of philosophy that every event makes a permanent impression upon the surface on which its shadow is cast.

Every room, for example, receives and retains the shadows which fall upon it. All that we need to make it a permanent history of its inhabitants is something, as in the art of photography, to make the shadow visible. God has that something, and can make the globe itself the permanent docket of all human crime, at once the evidence and judgment of the last day. Whether this be or not, all, all is written upon the retina of his own eye. Let us acquaint ourselves with God. He can not only be approached, but felt, by the soul of the good man. This is the doctrine of philosophy of the ages. All priesthood, all adoration, all prayer proceeds upon it.

Bees and other insects are provided with antennæ, delicate organs of touch, by which they converse with one another, and communicate their desires and wants. A strong hive will contain three thousand six hundred workers, each of which, in order to be assured of

the presence of its queen, touches her every day with its antennæ. Should the queen die, or be removed, the whole colony disperse themselves, and are seen in the hive no more; quitting all the stores of honey, which they have labored to collect for themselves and for the larvæ, and perishing every one. On the contrary, should the queen be put in a wire cage, at the bottom of a hive, so that her subjects may but feel and feed her, they are contented, and the business of the hive proceeds. Thus with a Church. Let them feel not their Sovereign, and these ceremonies and songs are useless; their bands are broken, their souls perish; let them but touch him daily, and they can live and love and labor on, even in the fire.

"Should fate command me to the farthest verge
Of the green earth, to distant barbarous climes,
Rivers unknown to song, where first the sun
Gilds Indian mountains, or his setting beams
Flame on the Atlantic isles,—'t is nought to me,
Since God is ever present, ever felt,
In the void waste, as in the city full;
And where he vital breathes, there must be joy."

O, to have the soul bathed all day long in this thought, "as the pebble in the willow brook," until the words come like the tears, because the heart is full, and we can not help it; to feel, in the darkest hour, that there is an unseen Spectator, whose eyes rest on us like morning on the flowers; and that, in the severest sorrow, we can sink into a presence full of love and sympathy, deeper than ever breathed from earth or sky or loving hearts—a presence in which "all fears and anxieties melt away, as ice-crystals ir the warm ocean!" This is heaven.

"I'll praise my Maker while I've breath."

GOD. 27

5. Let us properly prize that inestimable word of God which gives us this faith.

If, placed at the bar of the last judgment, I were assured that the Bible is untrue, I should have a good apology for having received it.

I clasped it to my heart, because, O, Father, it only gave just conceptions of thee. Paganism pointed me to beasts and reptiles; Mohammedism, to an arbitrary judge, a cruel, and lascivious prophet, and a carnal paradise; philosophy was confused, differing as to thy character and claims, throwing doubts over thine existence, or confounding thee with thy works; nature's teachings are unintelligible, for amid all her bright suns, she casts shadows on the sinful and sorrowstricken soul, while she kindles no light in that dark valley to which she leads her children.

The Gospel led us through clouds by Galilean shores, and, in the form of Jesus Christ, enabled us to see thee, as our Father, bending over his creatures with a heart of love, and on the mount of redeeming mercy—providing for them pardon, purification, and a home in heaven. I could not see how the true and saving knowledge of the Holy One should be circumscribed by the Bible, if it were not a Divine light.



## SPIRITUALITY.

THE conditions of our nature incline us to materialism. There may be embodied spirits whose corporeal framework is so ethereal and whose pursuits are so spiritual that they may not be conscious of their material organs; but man, subjected to incessant calls by the wants of his decaying body, absorbed in secular pursuits, and consumed with worldly anxieties, is in danger of passing life without reflecting that he is a soul. When we consider that the tendency of our philosophy concurs with that of our nature and condition, we can but think that materialism would be generally prevalent were it not for the counteracting influence of our religious belief. It is more general than many suppose. The gainsayers are upon us in swarms; not merely the vulgar, but the refined. The eminent English physiologist, Dr. Lawrence, says that the notion of an immaterial soul is opposed to the evidence of anatomy and physiology. French physiologists generally take the same view. Dr. Elliottson, a high living authority, and a believer in the Christian Scriptures, declares that the doctrine of mind independently of matter, indicates a want of modern knowledge, and involves us in endless absurdities;

that God can not create beings irrespective of matter. and that those who believe in the existence of the soul "are usually rank, malicious hypocrites and Pharisees." The Epicurean doctrine, put to rest in the early ages by the prevalence of Christianity, has been revived in modern times by Spinoza, and put into philosophic form alike in Germany, France, and England. Moleschott, in his "Cycle of Life." teaches that "the same carbon and nitrogen which the plants derive from carbonic acid, humic acid, and ammonia, becomes successively grass, wheat, beast, and man, to be again resolved into humic acid and ammonia." Feuerbach declares that the soul is but "the sum total of nervous processes"-"a dust-heap, to be dispersed as it was swept together."

Many who adopt the creed of these gentlemen are restrained by prudential considerations from professing it, while thousands admit their premises without perceiving the conclusions which logically follow. It is the fashion to cast science and literature in a material mold. Nor is even theology an exception. There is a religious sect which, like the ancient Sadducees, earnestly argues against the spirituality of man. Matter is becoming the idol in the temple of modern thought. It may not be improper, therefore, to glance at the old controversy concerning matter and mind, in an age so prone to forget the distinction between them.

Modern materialists usually state their conclusion as an induction obtained in the following mode: Begin at the zoophite, where life is scarce suspected but by the naturalist, and advance upward, through fishes, reptiles, birds, quadrupeds, and quadrumana to man, and as the organization becomes more perfect, the intelligence does also; so that it would seem that the enlargement of the encephalic mass is the enlargement of the spiritual power. Every species presents a great variety of animal organization, with corresponding variety of spiritual power. Take man, for example. As you pass by the Ethiopian, Malay, American, Mongolian, and Caucasian families, you go from less perfect to more perfect organizations, and proportionably from less noble to more noble minds. Every individual passes through various stages of physical improvement and deterioration, and exhibits corresponding variations in intellectual powers and emotional states. The human brain, commencing in a fold of nervous matter, advances successively through forms resembling the brains of fishes, reptiles, birds, etc. After birth, while it is yet soft, the mind manifests itself; as it grows firmer, the intellect strengthens; and as it passes through the seven ages, the mind grows with its growth, matures with its maturity, and declines with its decay, until it ends in "second childishness and mere oblivion."

Moreover, the mind is affected by the *health* of the brain. If this organ be struck, the memory may be impaired; if it be compressed, the mental operations may be suspended; if it be inflamed, lunacy may result; if it be weakened, delirium; if it be softened, fatuity; if it be not properly supplied with blood, or if its blood be not made of suitable

materials, or if its circulation be accelerated or retarded, or if its sympathies with other organs be disturbed, the operations of the mind will be accelerated, checked, or perverted. If it be strongly affected by narcotics for a length of time, its whole character may be changed. Finally, death destroys all indications of mind. Lay the corpse in the ground, and it is soon resolved into oxygen, hydrogen, phosphorus, carbon, etc., which, by the route of the atmosphere, soon pass into other animate forms; finally, there remains no trace of the body, and no echo of the soul. The inference is, that the mind is a mere function of the brain.

We submit that there are three errors in this induction: The statements are not properly qualified, the view taken is imperfect, and the relation of the subjects is not correctly ascertained.

- I. The statements are not properly qualified. The father of inductive philosophy pointed out the tendency to be more impressed with affirmative facts than with negative ones; although it often happens that a single negative, well established, is fatal to a theory.
- a. Although the human brain resembles that of inferior creatures, having no part which is not found in some of them, it is not absolutely larger than that of some other animals; for the elephant's exceeds it in size; nor is it larger, in proportion to the body, than the brain of every other animal; for the rabbit's brain in this respect is twice and a half as large as man's.\*

<sup>\*</sup>The average weight of the whole encephalon in proportion to that of the body in man is I to 36; in the mammals, I to 186; in

b. The intelligence of inferior creatures is not in proportion as their brains resemble that of man; the brain of the rat wants convolutions, that of the swine does not; yet the former animal has more cunning than the latter. The brain of the chimpanzee so closely resembles the human that if the anatomist could supply his dissecting-table with the former, he would never need the latter; not an organ nor a vessel nor a ventricle wanting; not a difference either in material or configuration or situation of parts; the only differences discernible are in the size of the parts, the number of the convolutions, the depth of the sulci, and the relative thickness of the cortical part. Yet the chimpanzee has no reason, nor onethousandth part of the instinct of the honey-bee, which has no brain, only ganglia, for the nervous center. Take the most stupid negro, even though he be deaf and dumb and blind, and by proper instruction you may teach him verbal language, abstraction, generalization, right and wrong, the knowledge of God, aspiration after a higher state, gradual, ceaseless intellectual and moral progress. You prove that he has within him all the powers of the noblest mind and all the elements of the profoundest knowledge. The difference between him and the philosopher is only in degree. But by no process can you bring the best ape up to his level; the difference between them is in kind. There is here an immense moral chasm,

birds, I to 212; in reptiles, I to 1,321; in fishes, I to 5,668, but there are exceptions. In the blue-headed tit the proportion is I to 12; in the gold-finch, I to 24; in the field-mouse, I to 31. It is alleged, however, that in birds and rodent mammals the sensory ganglia forms a considerable portion of the encephalon.

with nothing in the mechanism to account for it. Whatever cunning or capacity inferior creatures show, is instinctive, automatic, untaught, not directed by their will.

- c. The capacities of the different varieties of a race that is intellectually and morally cultivable can not be speculatively determined. The question is an experimental one. Who knows but that, in the lapse of ages, the path of empire and civilization may be reversed; that migrations, changes of climate, of food, of shelter, of habit, and of education, may sink some branches of the human family and raise others? Are there not African-shaped skulls in Europe, and Caucasian-shaped skulls in Africa? Does it appear that in each tribe, family, and nation, men occupy a position corresponding to their cerebral development? Is the size of a man's brain the measure of his intellectual capacity? Chief Justice Marshall and Lord Byron were remarkable for the smallness of their heads.
- d. Maturity of mind does not correspond to maturity of body; the body of man becomes mature at forty-five. His mind continues to improve, if properly employed, down to old age. In every department men have usually displayed their greatest talents, and won their noblest laurels, after they had begun to experience bodily decline. The chief claim of Havelock to renown rests upon the achievements of advanced years. The ablest judicial decisions ever given in England and in this country have been pronounced by judges who had reached their seventieth year. Lords Brougham and Lynchurst, after they

had passed beyond their three-score years and ten, and, while their eyes were dim and their knees trembled, had thoughts clear as the sun, minds soaring as the eagle; the latter, when eighty-six, and needing assistance to rise from his seat, uttered speeches more replete with wisdom and eloquence than those of his earlier years. A similar remark may be made of New England's "old man eloquent," and Kentucky's favorite son—statesmen whose names will be pronounced with veneration, long as the noblest combination of genius, patriotism, and humanity, can charm the human heart.

There is indeed a period when the greatest intellect grows dull and inactive, owing to the failure of the senses, by which the soul, losing its *communication* with the world, loses its *interest* in it.

- e. The brain may be much injured while the mind is unimpaired. According to the morbid anatomy of Haller, it would seem that there is no part of the encephalon which has not been impaired or destroyed without producing any important change of the intellectual and moral faculties. Among the cases recorded are some in which the whole cortical part was wasted, while the senses remained entire. M. Flourens, a writer of authority, thinks there is a center in the brain where the senses and their sympathies are united, the division of which will interrupt the manifestation of mind; but he proves, incontestably, that the brain may be destroyed to a large extent without destroying any of the mental functions.\*
  - 2. Another error to which, in our inductions, we

<sup>\*</sup> Edinburgh Review, Vol. XI, p. 154.

are liable, is studying subjects from a single point of view.

We have surveyed the mental phenomena through the body; let us survey the body through the mental phenomena. Perception, judgment, reason, imagination, will, conscience, are as real as solidity and extension; and the tabernacle of thought is as actual an abode to man as that of the flesh, and susceptible of higher proof. Seeing, hearing, feeling, etc., by which you are certified of matter, are but states of mind; the soul, therefore, is your only witness of the existence of the body. Nor is its power over the body small. Volition influences perception, sometimes withdrawing from sensations as if altering the conditions or modifying the powers of the brain; witness the philosopher in his abstraction, or the poet in his reverie, or compare the loud noises which do not wake the young mother with the soft ones that do. It walks amid sensations, remembrances, judgments, as a shepherd on his mountains, letting loose this flock and confining that, and often chains tumultuous passion into quiet submission. Reason, long continued, wearies as much as excessive muscular action. Imagination cures, perhaps, more cases than medicine, and has power to kill, as has often been shown by melancholy experiment. When thought kills with the same speed, and in the way as a stone, if the one is real, is not the other? Who does not know the influence of passion over the body? Fear blanches the cheek, shame mantles it; panic weakens the muscles, courage strengthens them; wishes speak through the eye; hope wreathes its smiles; manliness manifests itself in every look, attitude, and motion of the man; religion spreads a sunset calm over the features, reflecting heavenly glory. A whisper may instantly derange the whole frame, and another whisper may restore it. An item of intelligence may smite one dead as quickly as a stroke of lightning, or may lift a man from the verge of the grave; yet from the influence of the mind over the body, we may not argue that it is the *cause* of the body, much less that it is the body.

It can hardly be denied that there are conditions in which the mind perceives objects independently of the senses, and in which, though active, it is insensible to external impressions.

3. A third error consists in assigning a wrong relation to two things which stand connected. Mind and body have a relation to each other. What is that relation? It is that of instrument and agent; this is the only relation upon which we can explain all the phenomena. The bones are but scaffolding, the muscles and tendons ropes and pulleys; the lungs a breathing apparatus, the stomach a digesting one, the brain a thinking one. The senses are instruments for communicating with distant objects, and constructed upon the same principles as the telescope and the eartrumpet, and no more capable of seeing or hearing than they. The tongue is a telegraph; the only differance between it and the common one is, that the wires pass along the mouth instead of the streets. Break the connection in either case and you stop the communication; but do you destroy the operator? Only connect the broken ends, and he will prove that he possesses all his original power. This is no new

philosophy. It is older than Plato or Cicero. The language of all nations is formed upon this supposition, and a materialist can hardly state his own hypothesis without using terms that contradict it.

If the body be the instrument of mind, what wonder if the mental manifestations should vary with the degree of corporeal perfection and vigor and state of health, as the movements of the ship depend greatly upon the perfection of the ropes and pulleys of the sailor? In regard to the extent of this relation, the philosophers who take this view do not agree: some maintaining that the body is merely the medium of mental manifestation, that the soul is independent both of its material tenement and external conditions, and that all its apparent disorders are but perversions or obscurations of its operations by its bodily organism, as the dimming or distortions of a light by a reflecting medium. Others maintain that, in our present state, the operations of the mind are more or less influenced by the material conditions with which it is associated. Both parties, however, recognize somewhat in the mental constitution above what can be attributed to matter.

We conclude, therefore, that the materialist, supposing his alleged facts true, has mistaken the *relation* between body and soul, which is not that of cause and effect, but of instrument and agent. This will be confirmed by considering the subject deductively. The materialistic hypothesis is disproved by the nature of matter, the unity of consciousness, and the doctrines of human responsibility, the immortality of man, and the existence of God.

When we predicate one thing of another, we ought to know both what the one is and what the other. What, then, is matter? and what is mind? Of essences we know nothing; all we know is properties. When we define matter, we group together certain qualities which attach to it-divisibility, impenetrability, porosity, compressibility, extension, figure. We infer, because we can not well help it, that these qualities have a substratum, and we call this matter. To define mind, we name another group of qualitiesthought, will, memory, etc. We infer that these also have a substratum, and we call that mind. Does any one ask, Can not God connect the attributes of mind with matter? Yes, but he can not make matter to be mind, any more than he can make a triangle to be a square. Is it alleged that the difference between po rosity and memory is no greater than between divisibility and figure, we must be reminded that the distinction between matter and mind is not grounded on the dissimilarity of their properties, but on the incompatibility of them. The properties of mind are certified by consciousness, those of matter by sense; the former are active, the latter are passive; the one are variable, the other permanent; the one internal, the other external; the one percipient, the other perceived. It seems impossible that matter and mind should be one. Here, so far as my understanding is concerned, is an end of the controversy. But, that we may answer a fool according to his folly, let us consider the several theories of the materialists. These may be reduced to four; namely, the strictly material, the mechanical, the chemical, and the physiological.

Strict materialism is limited to two suppositions; namely, either that mind is an ultimate particle of matter, or a collection of particles. Take the first. We admit, despite Berkeley, that matter has a real existence, and, despite Boscovich, that it does not consist of mere mathematical points of attraction and repulsion, but is something solid and insoluble. We agree that there are particles that are ultimate; this seems evident from the chemical law of definite proportions. We grant that the theory is consistent with the doctrine of immortality; indeed it favors it. If mind is matter, we can hardly suppose that it will be destroyed. We have reason to believe that the globe has contained the same quantity of matter ever since it was created. If the particles of the earth were either increased or diminished, its position in relation to other orbs would be altered, and the calculations of astronomy would be unreliable; but they have been verified to the accuracy of a moment. Though matter be in a constant circuit, from animated to inanimate forms, and back again, it remains. We do not say that it is indestructible, but that its destruction does not seem to enter into the economy of the Creator.

But let us endeavor to conceive what an ultimate particle of matter is. It is computed that in one hundredth of a cubic inch of blood there are about one million of red globules; but these are not ultimate. The animalculæ of the Raseneisen are only one-third the diameter of a globule of human blood. According to Professor Ehrenberg, the size of a single one of those infusoria, which form the Polenschefer,

amounts, upon an average, and in the greater part, to one two-hundred-and-eighty-eighth part of a line, which equals one-sixth of the thickness of a human hair, reckoning its average at one forty-eighth of a line. About twenty-three millions of these animals would make up a cubic line, and would, in fact, be contained in it. There are one thousand seven hundred and twenty-eight cubic lines in a cubic inch, and, therefore, a cubic inch would contain, on an average, forty-one thousand millions of these animals; and, as they are endowed with sensibility and voluntary motion, and subject to waste and repair, each must have vessels and nerves; and each nerve, each vessel, is made up of globules, each globbule of particles.

When you estimate the size of ultimate particles, you need figures like those in which you compute celestial spaces. Now, imagine one of these particles a human soul, taking in fact after fact, science after science, system after system; enlarging its capacities as its treasures are increased; plunging, on wings of imagination, one moment to the profoundest depths, the next to the loftiest heights; capable, by will, of resisting a moral universe in arms, and able, by reason, to link cause after cause, until from nature it ascends to God. Imagine it placed in the pineal gland-a beautiful little structure, hanging by two peduncles from the bed of the optic nerve. It would be to this gland as an insect to an island, and to the whole brain as a humming-bird to a continent. This brave little atom looks through the eye, hears through the ear, walks by the feet, and talks loudly by the tongue; may be it makes a telescope, and looks through it at the stars. Fancy one of these atoms circumnavigating the globe; another writing Homer's "Iliad;" another Newton's "Principia;" another, in Napoleon, marching troops across the Alps, and reconstructing the map of Europe. He who can believe this, has a mind infinitesimally small, and capable of receiving truth in the decillionth dilution.

Bear in mind that there is no foundation for this supposition any more than for supposing the North Pole to consist of the south wind. Nor does it relieve the materialist from his difficulties. The particle is still matter, and its properties are inconsistent with those of mind. Small as it is, it may be conceived to revolve on its axis; but who can conceive that his consciousness can rotate, one part coming up while he other goes down? It is said that it is not so hard to conceive how mind can be a particle as how it can be without one. We answer: *Mystery* we may expect, it is every-where; but we are not to receive contradictions.

But is the mind a *combination* of particles? If it is, it must have a top and a bottom, an east end and a west end, a south side and a north side. If so, it is conceivable that a man may have a consciousness with its top blown off, or its bottom fallen through, or its east end fallen in, or its west end fallen out. But the person, the self, is a unit; it is inconceivable that it should be made up of parts. To talk so, is to talk nonsense.

Let us pass to mechanical theories. The mechanical theory that has attracted the greatest attention in modern times is that of Hartley. He resolves all mental phenomena into sensation and association. An analysis obviously imperfect; for how can a volition be placed in either of these categories? He accounts for both by vibrations in an imaginary ether, caused by motions in the nervous matter. Those produced by the nervous extremities he denominates sensory vibratiuncles; those originating in the central mass, motory vibratiuncles.

It may be admitted that certain changes in the nervous system accompany mental phenomena, and this, perhaps, is all that Dr. Hartley meant; for he protests against being interpreted as opposing the immortality of the soul.\* It must be confessed, however, that the soul, in his system, is of little account, an idle spectator. The ether and its vibrations are suppositions, such as would be the hypothesis that magnetic attraction is caused by vibrations in the Gulf-stream. Hartley's disciples have, however, gone beyond him. Priestley, Belsham, and others, maintain that man is wholly a material being, all his functions being the result of mechanism. But how do they account for mind?

Grant all that they assume; suppose the head to be transparent, and that we, looking through a microscope, see the motions along the nerve and in the brain, and the vibrations of the ether,—should we

<sup>\*</sup>Speaking of sensation, thought, etc., he says: "The connection of these with matter and their dependence on it, are perhaps more fully seen in the foregoing account of vibrations and associations than in any other system that has been produced. However, there remains one chasm still, that between sensation and the material organs, which this theory does not attempt to fill up." (Hartley on Man, Vol. XI, p. 383.)

see sensation, reflection, will? No; simply matter and motion, both of which we see daily, and of both of which we know enough to say that neither separately nor together are they mind.

But it may be alleged that these motions produce mind, as certain motions produce light. For illustration, let us suppose the vibratory theory of light to be the true one. We have, then, an elastic ether, a vibration, a series of undulations, and light as a result. The cause is matter and motion, the effect light. Here is a unit produced by innumerable particles, thrown into innumerable waves. But this is sophistry; for the explanation assumes the very unit for which it seeks to account. You can not have light, in the sense of a unit, without mind. The word light is ambiguous, signifying both the cause of light, which is material, and the sensation, which is mental. Take away the conscious being, and you have no sensation of light-only matter and its undulations. The latter is not a unit. the former is. It is the fallacy of ambiguous middle. Light is a unit; something material is light; therefore, something material is a unit. Light, in one premise, stands for the undulations of matter; in the other, for a sensation.

Let us pass to the chemical theory, which is, that the chemical action which the elements of the food and the oxygen of the air mutually exercise on each other produces the phenomena of mind. That is to say, that intellection and passion are the result of combustion—a doctrine for which there is as great an authority as Liebig. But when oxygen unites with

the phosphorus of the brain, what can we have but phosphoric acid; and when it combines with hydrogen, what but water, etc.? We are well acquainted with these compounds, for we can make them in the laboratory; but we can not make mind. I may be reminded that the same elements in different proportions constitute bodies of different properties, and that there are isomeric bodies in which the same elements in the same proportions produce compounds of different properties, owing, as we presume, to variations of molecular arrangement.

But the chemist has all the elements and all the facilities for making all the combinations of them. Why does he not produce mental phenomena in his laboratory? We should like to see him try it. We will not ask him to make his retorts sing like Jenny Lind, or his pneumatic cistern bring forth a "Paradise Lost," but simply approach it. Moreover, if these combinations of oxygen and phosphorus, etc., produce mind in the brain, why not in the bones, where phosphorus abounds? Moreover, if mind were thus produced, would it not be evanescent as these processes? Nor can we see any reason why these operations should not go on by night as well as day, as digestion and respiration, instead of being suspended by sleep. Nor is it easy to see how, upon this theory, memory can treasure up its knowledge so that the octogenarian, while he forgets the transactions of yesterday, can recount the scenes of his youth. Why slumbers the new phosphoric acid? Why so vivid the old?

Now let us pass to physiological theories. Does

organization cause mind? But the vegetable is organized; nor is animal organization always attended with mind. Even human organization, in all its delicacy and perfection, may be found without mind, as in many cases after instant death. You may assume that there is lesion in such cases, but the microscope reveals none. Add life to perfect human organization, and can you account for mind? You may, indeed, if you insert mental operations as a part of your definition of life. But what is life? It may exist in the human being without mind, or even brain. "Put life and organization together," cries the physician; "blood passing through a healthy, living human brain, excites mind, as an electric wire around a magnet gives it the power of attracting iron." But the illustration answers not the purpose; for that which confers the power in this case is distinct both from the iron and the wire, and does not cease to exist when it ceases to flow through the coil.

Some tell us that the brain secretes mind as the liver does bile. They should not put man at the top of the scale, but at the bottom. The glands secrete only what is contained in the blood. Whence does the blood come? From the chyle. Whence the chyle? From the food. Whence the food? From animals and vegetables. So the human being (Queen Victoria, for example,) is a mere alembic, to separate latent mind from beef, plum-pudding, etc.

Such hypotheses fail to account for mental identity. If the brain secretes the mind, it is different from the mind; and hence it should be provided with an apparatus like the gall-gladder, to receive

its product. It has been conjectured that a part of the brain has been reserved for this purpose, which has been compared to a calculating machine. By careful scrutiny it has been computed that every square inch of this reserved territory is capable of containing eight thousand ideas. It should not, however, be forgotten that the body is in a constant flux, old particles passing out through the excretions, new ones passing in through the absorbents. We have not the same matter in our bodies to-day that we had yesterday. It is computed, upon the results of experiments, that about once in seven years the body undergoes an entire renovation. Amid these changes, how does the mind preserve its identity, supposing it to depend on material particles? Imagine that, instead of particle by particle, the whole brain, once in seven years, were to step out, and the new brain to come in. How is the predecessor to convey his knowledge to the successor? The difficulty is magnified when, instead of passing off at once, the brain goes little by little; each retiring atom must will its knowledge to the incoming atom, although the information it conveys may be but a millionth part of the poems, prayers, and problems that make up the sum total of the past mental phenomena. Nor yet have we reached the final difficulty. Suppose the leaves of knowledge all legible in the brain, you want something to read them. The hypothesis breaks down under its weight of absurdity.

Materialism, in all its forms, is at variance with certain cardinal doctrines believed in all ages and nations.

I. Mind is different in its nature from matter. Mind is self-active, capable of controlling its principles and trains of thought. We address logic to the mind, but not to the liver. You can not make a man a Calvinist by calomel, or a Universalist by belladonna. You can not cure rheumatism with Calvinism, nor neuralgia with Arminianism. Mind is self-conscious; it is capable of considering itself in its unity and abstracted from all matter. It is morally conscious, capable of abstracting for consideration the moral quality of actions from all others, discerning their differences, impelling from wrong and to right, and rewarding obedience to its dictates and punishing disobedience.

It is religiously conscious, capable of aspiring after God. Can these attributes be of matter? The products of mind transcend matter. If mind were material, all its knowledge would be results of the senses. Sensations, perceptions, or repeated sensations, and conceptions, or revived sensations, would constitute the circle of our knowledge. But we have reflections, criticisms of the sensations; judgments, combinations of the sensations; and ideas of the abstract, the absolute, the infinite, beyond both sensations and the world which produces them.

Truth does not shrink with the brain or decay with the body, nor can it be varied by climate, diet, or medicine. The axioms of mathematics, the facts of science, the principles of morals, are the same yesterday, to-day, and forever—equally grand to us in age or youth, sickness or health, life or death.

Men, every-where, hold themselves, and their fel-

low-men, accountable for their actions. All languages, all civil governments, all criminal codes, are predicated upon this doctrine. But, if mind be matter, or mechanism, or organization, how can a man govern himself? Dr. Priestley justly says, "The doctrine of necessity is the immediate result of the doctrine of the materiality of man, for mechanism is the undoubted consequence of materialism." So Dr. Cooper, his American editor, judges; for he boastfully says that the time has come "when the separate existence of mind, the freedom of the will, etc., are no longer entitled to public discussion." Nor do later materialists teach a different doctrine. "Man's acts," says Zoust, "are the result of his organization. His organs are made for him; therefore the responsibility of his acts rests with his Maker." Atkinson and Martineau, say: "All causes are material causes. I am as completely the result of my nature, and impelled to do what I do, as the needle to point to the north, or the puppet to move according as the string is pulled."

Such a conclusion is as abhorrent to common sense as to common consciousness. What father, in announcing the birth of his heir, says that a new series of physical phenomena has started in his abode? Turn to history. Here, for example, is Sweden's Charles XII. Russia, Denmark, Poland, league against him, and agree upon a division of the anticipated spoils. While the troops are gathering for the conflict, the frightened Swedish Council meet to discuss the terms of an accommodation. In the midst sits the monarch, an indolent, frivolous boy, who, hampered with bad habits, and encompassed with

dissolute companions, beguiles his days with vain amusements; evincing no capacity for the cabinet, and no ardor for the field. The discussions of the evening set his mind in motion, and, as if touched with an angel's spear, he starts up and silences the cabinet: "My resolution is taken; I will smite the first foe that attacks me." Instantly the idle lad is the adamantine man; the Nestor in council, the Achilles in fight. The camp, the voyage, the march, and the battle are his delight; the drum-beat, the clangor of armor, and the clash of arms are his music. He humbles Denmark, terrifies Russia, conquers Poland, and, for years, waves his flag from the Dnieper to the Baltic, and from the German Ocean well-nigh to the gates of Moscow.

That stern mind, which neither the charms of peace, nor the persuasions of ministers could shake, which, in the heart of an enemy's land, cut off from provisions, surrounded by desolations, and encompassed by foes, stood unmoved, and looked onward, even through files of fallen friends, stiffened by famine and frost, was no mere physical phenomenon. When a cannon-ball, from the enemy's fort, crushed the temples of the king, it did something more than upset a bowlful of cerebral jelly.\*

According to	Vauq	uelir	, the	h	ım	an	br	ain	СО	n	sists of	:
Water,											80.	parts.
Albumen,						٠					7.	66
White fatty	matte	r,									4.53	66
Red fatty m	atter,										.70	66
Osmazome,											1.12	66
Phosphorus	,										1.50	46
Acids, salts	, and	sulp	hur,				٠				5.15	66
											100.00	66

The materialistic hypotheses, except the first, are inconsistent with the doctrine of immortality. Let either be granted, and you can prove death to be the end of man. True, one may believe that the particles of the disorganized body, after performing innumerable circuits through the animal, vegetable, and mineral worlds, will, after the lapse of centuries, be gathered and built up into the identical body that is dissolved by death; but he who can believe this is more to be wondered at for his faith than for his skepticism. Why reconstruct the worn-out, diseased, emaciated body, since, if mind is material, man is irresponsible, and has no more connection with his fellow-man, or with God, than a water-wheel? Moreover, this would not be resurrection, but reconstruction; not immortality, but new mortality.

Materialism is anti-Christian. What, upon the materialistic hypothesis, was our Lord? Were the operations of mind in him but a motion of particles, eliminations from the blood, or conflagrations of phosphorus? If all the phenomena of thought, passion, conscience, will, in us, can be accounted for in this way, why not in him? If so, what was his condition before he appeared upon the earth? If he was a spirit then, was he not after he was manifest in the flesh? If he had a spirit, may not we?

Materialism involves atheism. If perception, will, and affection in *man* be properties of matter, or results either of mechanism, chemical combination, or organization, are they not such in *God* also? We can not attribute the same property to different essences. On this supposition, how can there be an

Almighty God? Name but his attributes—eternity, ubiquity, unity, omniscience. If God is matter, his mind is accidental; for we know that mental properties are not essential to matter. If he is organized, who organized him? If mechanism, who moves him? Excuse me, I can not be profane. Has not the thought of God, from your early years, been the favorite idea of your mind, the center of its most cherished associations and valued reflections? More fresh than boyhood's gambols are your meditations beneath the solemn forests that begirt the village school-house, when you gazed alone upon the silent stars and thought of the invisible One who created and sustains them. Sweet the memory of Sabbath sunsets, when, reposing on the grass-plot beneath the shade, you wept tears of gratitude to Him who bathed you in the golden light. Oft, at midnight, when your eyes were wakeful, on childhood's downy bed, have you thought of the great Fountain of being and blessedness, and, with ruby lips, fitted only to suggest a mother's kisses, have prayed:

"Earth has engrossed my love too long;
"T is time I lift mine eyes
Upward, dear Father, to thy throne,
And to my native skies."

Maturer years have deepened this impression of the Almighty, until it has become the refuge and rest of the soul. What are the sciences but maps of universal laws; and universal laws, but the channels of universal power; and universal power, but the outgoings of a universal mind? What are all physical phenomena properly understood, but the unfolding

of a heart that delighteth to make the outgoings of the morning and evening to rejoice? Even the thunder and the lightning are the orchestra of his temple, aiding the devout spirit to a more profound worship and a more perfect joy. All the forms and motions of matter are pervaded by wise design—a design that is every-where pervaded by goodness.

The more grand and mysterious world within is no less full of God. The faculties of the human soul are as beautifully balanced as the spheres; thoughts and feelings have their laws; relations and obligations are fixed; and though, while "nature is bound in fate," the will is free, yet the vicegerent of God looks down upon it, to remind it of Him "in whom we live and move and have our being."

Let me say with that great man who, as on the wings of an angel, flew through the spheres of thought with the Gospel of modern science, "I would rather believe all the fables in the Legend and the Talmud and the Koran, than that this universal frame is without mind." We know that there are difficulties in the belief that God is a Spirit; but they are the difficulties of mystery, not of inconsistency. There is a God, and there is a spirit in man, and the inspiration of the Almighty giveth them understanding. In this, as in other instances, the culminations of philosophy are the starting-points of revelation.



## IMMORTALITY.

THE argument for another life, which nature affords, is by different parties variously estimated at from zero to conclusiveness. We place it midway between them.

Though we may grant that reason did not originate the idea of a future life—for her argument implies a taste for abstract science, which implies a state of civilization, and this, in turn, implies the bonds of morals and religion-and though we grant, also, that the voice of philosophy concerning a future state is rather that of hope than of conviction, and that the reasonings of ancient sages on this subject would not satisfy us, and led them to believe in the pre-existence of the soul,—yet may reason construct an argument fitted to resolve doubts, answer cavils, develop harmonies between nature and revelation, and create an antecedent probability which may prepare the mind to receive the Scripture statements; an argument sufficient of itself to lay men under obligations to act as if it were demonstrative, seeing that probability is the only guide of human life, though not adequate to restrain the passions or relieve the woes of the masses of mankind. Of this argument four things may be premised.

- I. It is cumulative; each element of the series has an independent power, so that its strength is to be estimated, not by its weakest part, but by the combined force of the whole. It may be compared to a number of chains arranged to sustain the same weight.
- 2. It is progressive; it acquires increased power as man advances in civilization. We may infer that, when he reaches his highest state of culture, which is his most natural state, it will shine as the noonday sun.
- 3. It is partial; though it may not reach the conclusion, there is a reserve of proof and argumentation by which it may be supplemented.
- 4. It is difficult to estimate it, since we can not, if we would, divest ourselves, even for a moment, of the influences of our religious faith.

It may be divided into the metaphysical and the moral. Let us limit ourselves to the latter; the former is merely negative. In passing, we may sum it up. We can not prove that death does more than dissolve the body. But the soul is not the body; therefore we can not prove that death destroys the soul. Some claim that this argument has affirmative value, and allege that we have the same reason to believe that the soul survives the dissolution of the body as that the ultimate particles of matter do. But this is not sound; for the belief that the particles of the body survive death, rests upon experimental proof. A better affirmative argument is in this form: We believe that the soul, with all its attributes, will continue, unless it be altered or destroyed by death.

We are satisfied that death will not alter or destroy it. Thus, we have the same kind of probability that the soul will exist after death as that the sun will shine to-morrow, though not in the same degree. This probability is strengthened by many analogies, and often by the phenomena of dying. In the agonies of dissolving nature, when the body has been worn to a skeleton, and its most important organs are decayed, the soul sometimes rises with transcendent energies; instead of being carried down with the body, it feels as though it could soar aloft, bearing the body on its wings. When you accompany your friend, conversing, step by step, as he passes to the door of death, and hear his voice, still pregnant with living thought, until the very door closes upon him, you naturally believe that, though he is hidden from your view, he still lives.

This argument, resting upon the distinction between the living powers and the animal body, would prove, also, the immortality of brutes. At such a conclusion many revolt. No wonder; for it carries with it not only the immortality of horses and lions, but of locusts and frogs, and flies and fleas. This revulsion is, however, greater at first than upon reflection. Suppose all animated beings immortal, the Almighty, in immensity and eternity, may have modes of disposing of them that we know not; or they may exhibit latent faculties or undergo transformations of which we have no conception; or, on the other side of the grave, as on this, there may be numerous and diversified orders of being. But let us not overestimate the affirmative force of the argu-

ment; it is not demonstrative, only probable. The argument for immortality, as a necessary consequence, is borrowed from the Greek philosophy. Admit that the soul is naturally immortal, who made it so? God. Can not he who made it so, make it otherwise? Grant that the soul is not naturally immortal, can not God make it so? We come, then, after all, to the will of the Creator. Prove the natural immortality both of man and beast, yet if it can be shown unreasonable that the latter should survive death, we can readily suppose that God will annihilate it; and, while the soul of the beast goeth downward, there may be abundant reasons why the soul of man should go upward. They who think that the brutes are immortal have not properly considered the great distinction between instinct and reason.

Instinct is complete at birth; it derives nothing from instruction or experience; it gathers no strength from age to age; in every species its capacities and results are no greater now than in the beginning. Not so with reason. Instinct is dependent on the nerves, subordinate to physiological law, and traceable in the animal organism. Reason is not, especially in its highest exercises.

Instinct, however strongly acting, injures not the body. Reason, excessively exercised, does. Instinct can not be overtasked. Reason can. Instinct can be trained only in the *infancy* of the animal. Reason comes forth slowly, but improves, when properly exercised, more and more, as life advances.

Instinctive love respects only the perpetuation of the species, and ceases as soon as the offspring can provide for itself. Human love awakens the highest sentiments, spreads a divine charm over the domestic circle, gives us new interest in all humanity, follows the offspring through life, provides for its temporal wants, is concerned for its spiritual and eternal welfare, lends endearment to the grave, and awakens songs of gratitude to God.

Instinct has no conscience. What resembles this in the brute, is dependent upon an association of ideas, artificially created by man. Human ideas of right and wrong spring from reason meditating upon moral, social, and religious relations.

Instinctive memory depends upon impressions produced by external causes, and renewed by their repetition. Rational memory is independent of sense, and relates chiefly to acquirements made through reflection, and, in general, voluntarily arranged by processes more or less artificial. Instinct exhibits no degrees or variations; reason presents every variety from the savage to the sage.

Instinct, in all its processes, relates exclusively to the wants and uses of the body. Its simple aim is to perpetuate organic life, and it acts only through the mechanism of that life. What purpose can it serve after the body is destroyed? or how act when the mechanism is gone? Reason has reference to unborn generations and distant ages, and acts on that which is eternal. It surveys all nature; constructs all science; perceives and embodies beauty; discovers truth; appreciates and demonstrates goodness; sends down its accumulations to future generations, to be increased and applied to new and grander purposes;

has an appetite for continued life, a regard for posthumous fame, and an aspiration after God.

There is a question, not simply curious, concerning the soul, to which, in passing, I will allude. It is often assumed, especially by theologians, that the human soul comes by direct creation; and poets are accustomed to speak of it as a spark of Deity, or a drop of the infinite ocean, soon to be lost therein. The "Conflict of Ages" is constructed upon this supposition. We think it a false assumption. Different as instinct and reason are, we can not see why they should not follow the same law of transmission. "Wrapped up," says Dr. Holmes, "in every capsule, bound up in every kernel, packed into every minutest germ, is the law written by God at the beginning, 'Produce thou after thy kind.'" If the human soul were by direct creation, my son would be no relation to me; his body is but dust, his soul is himself. I should be no relation to Adam, and the human race would not be one, but an immense number of separate beings, each having a separate origin from the creative hand. Supposing the soul to be directly created, there is a difficulty in its evident depravity. Augustine, addressing Jerome, who held this view, says, "Teach me, therefore, I entreat you, what I shall teach, teach what I shall hold, and tell me, if souls are created one by one for those who are born; when do they sin in the little ones so that they need remission of sins in baptism?" But supposing it generated, there is no more reason why we should wonder at the transmission of evil mental or moral tendencies, than of physical ones-of proneness to excessive passion, than of tubercles in the lungs. It comes of the wise law of propagation which pervades the universe. Analogy, the unity of the human race, the transmission of mental and moral peculiarities from father to son, the confessed depravity of mankind, and the whole tenor of the Bible, which speaks of father begetting son from age to age, all favor this view.

There is another cognate question, not simply curious, but eminently important. When does the soul begin its existence? I answer, when the fætal life begins. It is not necessary for a child to breathe before it has a soul. Though, in the embryotic condition, its mental faculties are dormant, they nevertheless exist. Hence, he who destroys the human fœtus, is as clearly a murderer as he who destroys the breathing child. To return from the digression. An objection has been brought against the foundation of the metaphysical argument. The distinction between the primary and secondary qualities of matter has been denied. Suppose it to be established, and that extension and impenetrability, etc., are no more properties of matter than color or sound, leaving us nothing but phenomena from which to reason. What then? "The mental phenomena are dependent upon the material, so that when the latter cease, the former will also." But this is assuming what can not be proved; for the same consequent may follow from different antecedents.

Whatever may be the affirmative value of the metaphysical argument, its negative force is *irresistible*. It sets the question upon the platform of neutrality, and prepares us for the proper positive argument—the moral. This is founded upon a comparison of our nature with our condition and circumstances. It may be divided into four heads, namely: arguments founded, first, upon the intellect; second, upon the heart; third, upon the conscience; and fourth, upon the dignity of our nature. We can give but a glance at each.

The intellectual capacities of man are out of proportion to his present state; he needs a future one fully to develop and employ them. It is otherwise with every thing around him. Should a bird, a beast, or a fish, live a million years, would it acquire any new powers, or enlarge its capacity of enjoyment or usefulness? Its instincts are perfect in the infancy of its being; its members are soon matured to the greatest extent desirable in its sphere, and its senses and soul, so far as we can perceive, are incapable of improvement. Man, endued with reason and speech, is capable of progress in knowledge, happiness, and usefulness. Every discovery he makes increases his ability for further researches, and there is no setting bounds either to his attainments or his achievements—to the number of his ideas, the sublimity of his conceptions, or the range of his thoughts. The conceptions of brutes are limited to earth and time. If man's life is confined to the present sphere, why should his thoughts stray beyond it? Why, passing the bounds of time and space, is he permitted and prompted, on wings of imagination and hope, to expatiate in the infinite and soar into the eternal? He stands on a platform, from which he surveys two immensities. By the aid of the microscope, he looks downward upon worlds on worlds below him. By the aid of the tel-

escope, he looks to worlds above him. He obtains a glimpse of two eternities, the past and the future; his aspirations correspond to his position. After he has mapped the globe, navigated the seas, explored the caves, ascended the mountains, classified all minerals and vegetables and animals, and determined their properties and habitudes and laws; analyzed earth, air, water, and even the human mind; applied the forces of nature to accomplish his purposes; weighed, numbered, and named the planetary worlds; measured the heavenly spaces, and discovered the laws of celestial motions; traveled, on the pages of history, backward to the creation of man, and, on the pages of nature, God's elder scripture, backward still, over those geological epochs which bring us up to creation's dawn, and forward by the prophet's light, to the period when time shall be no longer—he is still athirst for knowledge. He desires to pierce beyond; he has seen but a speck, and it has made him cry out, "Great and marvelous are thy works, Lord God Almighty!" What will be his rapture and adoration as he moves onward! He would ascend from planet to planet, from star to star; he would climb up the zodiac, and explore the distant nebulæ; he would pause at each world to study its geology, geography, botany, philosophy; its animal wonders, its natural charms, its rational inhabitants. He would commune with these, would learn their history, their relations, their religion; above all, he would know more and more of their Maker; he would aspire after him, and adore him evermore. Yet he finds his lofty mind imprisoned in a body, vexed with temporal cares, doomed

to spend its chief energies in supplying animal wants, and limited to a petty scene on which his vast conceptions cast supreme contempt.

The argument may be thus compressed: The means of Divine wisdom are proportionate to its ends. If this is the only life, the capacities, conceptions, and desires of the human soul are not proportionate to its ends; therefore, if this is the only life, they are not the bestowments of Divine wisdom. Grant the premises, and the only escape from the atheistic conclusion is in the admission of a future state. We are told, however, that we are not judges of the suitability of means to ends in the providence of God; that what appears to us surplus power and machinery, may not be. This is true in all cases of which we have but partial knowledge; but in this instance the whole case is before us. It is alleged that many desires were not intended to be gratified; as, the wish for continued health and for higher degrees of happiness in the present life. Both of these, however, may be canceled by the higher desire of a future state, with reference to which they may be thwarted, It is also argued that the openings into the universe which science affords, and our insatiable desire of knowledge, are sufficiently accounted for by the influence they have in lifting us above our petty cares and low passions, and sending us forward in the career of improvement and heroic action. But why elevate and inspire man, if life is a phantom and death its close? or why should God, in instructing his children, mock them? The force of this argument varies with the character of the arguist, and

the stand-point he occupies. A sensual and inconsiderate man, taking a superficial view of mankind, will be but slightly impressed by it. Men, in general, seem absorbed in the pursuits of the present life. In heathendom, they have but little education, except that of necessity. Even in Christendom, multitudes rarely lift their thoughts above the mines. the lanes, or the fields, in which they spend their lives of sensuality and drudgery. And as they treat themselves, so are they treated: many driven like beasts of burden; others led out to battle like so many tigers. Where, it may be asked, so far as they are concerned, is your intellectual argument for a future life? Shall they demand another life for mental culture, who utterly neglect it in this? Shall they complain of the barriers of knowledge who have never educated themselves up to those barriers? This statement is an exaggeration. The darkest mind has its luminous hours, when it transcends its wonted themes. The feeblest soul may manifest capacities of improvement and desires of knowledge which, under favorable circumstances, would make it a Newton. If such vast capacities are not developed in this life, may we not hope for another, in which they shall be? The force of the argument is best felt in solitary meditation. Go to the deathchamber of some considerate and cultivated pagan. His will has been written; his watchers are dozing in their chairs; his lamps are dim and flickering; all is silent, save the music of the katydid. We may fancy the dying one, as he looks through the trellis at the stars, thus to soliloquize: "This probably is

the last time that I shall ever look out upon the world. Where shall I be when the moon rises again upon the earth? What hope have I of a future? First, then, I am conscious that my spirit is as distinct from bodily organs as from the external objects which it beholds? I am conscious that it has a Father. In this world I seem as a deaf and dumb child, sent into an institution for mutes, with an intimation that, when I have learned how to converse with my Father, and honor and obey him, I shall be sent home. I thank God that he ever permitted me to behold this world, beautiful enough for the angels; that he gave me to know the love of father and mother, and wife and child; to look into the face of friend, and to enjoy affections worthy of paradise. I feel that, though I pass away from my kindred, and they cease to love me, my Father in heaven will love me still. I bless him that he has made me able to reason; that he has implanted within me the insatiable thirst of knowledge, and reflected to my vision the dim glimmerings of uncounted worlds. If I turn my eyes to a particular point in the heavens, I perceive a double row of worlds like a colonnade of light, stretching outward and still outward, and so all around the celestial sphere. If we could pass up one colonnade of starry worlds, and then another, and so round the sphere, exploring the handwriting of God on each as we pass, we should examine only the vestibule of the universe. Has God given me reason to becloud it, and opened this vast vision to delude me? No; though I leave this world, I shall see another; shall progress in knowledge; shall

behold wonders of wisdom on all sides; shall commune with other spirits; and, in the fullness of gratitude and the ecstacies of joy, adore and bless the Almighty." You may call this a sick man's dream; but it is logic, full of light to many a departing spirit.

Let us pass to the argument founded on the heart or emotional nature. There is in man an appetite of future life. Of this, all nations have left, in their philosophy, poetry, and institutions, indubitable traces. Sometimes a traveler reports a tribe without it; but further investigations prove him in error. Sometimes an individual is found who denies it; but further acquaintance with him proves either that he did not understand his own heart, or that he had rendered it unnatural by passion or depravity. As the fish points to the water and the lungs to the air, so the original, abiding, universal desire of another life points to a region beyond the grave. More than this, there is a presage of it. This, combined with desire, takes the form of hope. Thus it is found in the breast of every good man; it animates him in duty, sustains him in trial, gives him in critical circumstances God-like energies and impulses, and enables him to leave the world a conqueror. This presage, combined with a sense of guilt, takes the form of fear. The culprit is not at rest, even though his crime be secret and his impunity assured; not that he fears death, for he can brave it. Threatening voices in the silent air, flaming daggers in the darkened chamber, strange tremblings in the safe abode, are not the results of any education or any

want of education; they are the revealings of nature in all dispensations, the natural troubles of unnatural deeds whispering future wrath to the silent pillow. And no ridicule, no medicine, no philosophy, can rase out these written troubles of the sinner's brain. This presage, combined with love, exhibits itself in a beautiful form at the tomb. Man, in all ages and under all forms of religion, even the rude savage, brings spices to the sepulcher; and, as he anoints the cold clay and washes it with his tears, he feels that there is something more than the clay for which he renders this mournful service. It is this consideration that soothes the agonies of bereavement, calls forth tears of joy to mingle with those of sadness, at the coffin builds the pyramid, and invests the grave with its solemnity and sacredness. when the sepulcher is empty, we feel that the child we once laid there is somewhere to be found. The voice of the shining ones to Mary, at the tomb of the Lord, seems to be the whisper of nature to every mother at the grave of her son,-"He is not here, he is risen."

I know that, among the heathen, the light of the sepulcher is feeble and flickering; but God requires no man to make for his friend a grave over which impenetrable and eternal darkness dwells. Grant that the sacred and soothing charm of the grave is partly due to memory and association, yet the mirror of the tombstone reflects something more than the past. It not only exhibits the departed, walking in the gardens which he planted, breathing in the words which he uttered, and acting in the principles he

obeyed; but shows him in more beautiful plains, breathing nobler utterances, and acting from loftier principles. Even the Indian hath visions of angels.

"Whatever crazy Sorrow saith,

No life that breathes with human breath,

Hath ever truly longed for death.

'T is life whereof our nerves are scant, O, life, not death, for which we pant— More life and fuller, that I want."

Has God implanted in man an expectation of a future state? Then has he not brought himself under obligations to fulfill it? Both questions are answered negatively by some.

It is said that, beyond the horizon of the Christian world, there is a circle of outer darkness shutting the prospects of men within the sphere of the present life; that what seems the hope of a future state, is but the desire of prolonged existence in this, projecting into Elysian fields the shadows of earthly scenes; that the dread of future woe is but the natural dread of death, aggravated by a disordered imagination; and that the hope of the bereaved mourner is but a phantom, which the distressed mind evokes for its own delusion. But who that has read the human heart can assent to these propositions? The dread of perdition is very different from that of death. How many there are to whom the grave would be welcome, could it be viewed as the end of being. Why is it that

<sup>&</sup>quot;The weariest and most loathed worldly life That age, ache, penury, and imprisonment Can lay on nature."

is so often endured by men who could their "quietus make with a bare bodkin?" It is the fear of something after death that troubles the will.

But granting that nature has implanted in man the presage of a future life, some deny that we can argue thence the existence of that state. It is alleged that the expectation is created for wise purposes connected with the present life; that without the hopes and fears of a future world, man could not exist in this: for the overflowings of human depravity would prove too mighty for the dikes of human law. There is ground for this remark. But if these hopes and fears are vagaries of the mind, raised within us merely as an invisible police, to supplement the dread of criminal law, we should suppose they would be intense in proportion as they are needed, whereas they seem to be in inverse ratio to our necessities. Here are two young men that have been educated together. Entering life, the one disobeys the monitions of conscience, the other obeys them; the former descends, day by day, to lower moral levels. Hence, we might suppose that, with every revolving sun, the apprehensions of future woe would gain force with his soul; but is it not otherwise? Does not his faith in Divine things decline, until his vision is limited almost to life, and he comes to regard himself at times as brutes that perish? How is it with the other? He ascends to higher and higher moral levels; his companions, habits, and trains of thought and feeling, cause him to be more and more delighted with virtue, until he feels that, if he could demonstrate that the present is the only life, he would not leave his

virtuous pathway. Does his faith in futurity diminish in proportion as he needs not its influence? No; the hope of heaven glows more intensely within him as he advances, until he seems to share the sympathies of the skies and catch its jubilant song. We should also suppose that, if these hopes and fears were merely subservient to discipline, they would cease when they ceased to be of use. But what is the fact? Here are two men, the one bad, the other good, near their end; their powers are palsied, and their schemes closed; they have lost all interest in life, and have retired to die. One has done all the evil he could, the other all the good; mankind has nothing further to hope or fear from them, nor they from mankind. Now, will not delusions, that have been sent upon them for the purpose of discipline during their period of action, be withdrawn during their period of inaction? Why muster the invisible police around the dying bed? As a general rule, you will find that the wicked man, who for years has schooled himself into skepticism, when he draws to his end, is alarmed. Turn to the chamber of the good man, who, having finished the feast of life, rises with gratitude from its table, and having closed his mission on earth, is ready to depart. Has hope, now no longer needed, died out from his breast? It glows more than ever; the painful doubts that had often harassed him during his life-struggle have all gone; "death hath lost its sting and the grave its victory." It may be said that all this is for the deception of the spectators. But this is to assert that God, incompetent to govern man by truth, has

resorted to falsehood. Farewell, science, then; for if the soul is built on a lie, may not all nature be, also?

Let us pass to the argument founded on the moral nature. This approves intentional right, condemns intentional wrong; its authority is supreme; it is a law of the universe. Hence, moral rectitude enters into our conception of the Creator. God, if righteous, is so infinitely. An infinitely righteous ruler will, sooner or later, administer rewards and punishments, so as to render to all his subjects in exact proportion to their deserts. In this life, God does not so distribute rewards and punishments; therefore in another he will. He does indeed govern upon righteous principles now; nevertheless, his moral government is not perfect in this life. When a good man sinks into an early grave by the sin of his parents, is the law of physiology true to virtue? When an innocent party is imprisoned, defamed, degraded from office, or when a villain rises, through concealed crimes, to distinguished place, is the law of human relations true to virtue? When the Caligula is crowned, and the martyr burned, is the law of human government true to virtue?

It can not be well argued that consciousness of rectitude makes up for the sorrows and sufferings accompanying virtue, or that the reproaches of conscience cancel all advantages and enjoyments of a sinful course; for a good man, by cultivating his conscience, confers upon it exquisite sensibility, and, by careful self-examination, acquires increased capability of discovering his faults; while, on the other hand, the bad man, by neglecting the monitions of conscience, gradually diminishes its power, until, finally,

he silences it; and, by neglecting self-examination, becomes more and more blind to his faults. Do you say that, in these instances, the good are sustained by the hope of paradise, and the bad punished by the fear of perdition, you allow that nature intimates the imperfection of the Divine administration in this life, and the need of a supplemental one beyond it.

There may be vices in the good and virtues in the bad; but, in the cases supposed, does the good act receive its due reward, the evil one its due punishment? Vain to refer for compensation to the pleasures or pains of antecedent life, since it is not the policy of justice to reward or punish for actions before they are committed. Moreover, preceding pleasures and pains are sufficiently accounted for by preceding virtues and vices. Nor can you resolve the knot by intention. Are there any intentions in these cases to account for the results? Of his own intentions, every man is a competent judge. How numerous the cases in which acts, done with the purest intentions, are punished; acts done with the basest intentions, rewarded! One such instance is enough to prove that the moral administration of this life is not perfect. We concede the principle that, where general results establish a law, we are bound to suppose that exceptional cases could be reduced within the law if all the facts were known; this should make us cautious in deductions from the moral disorders of the world at large, or the narratives of history; but it is in the best known cases that the clearest violations are found. Let the appeal be to experience. Does the statesman, the minister, the patriot, receive

rewards corresponding to the purity of his intentions? Thomas Corwin, during the dark period of the War, said, "If God governs the world, I am opposed to his administration." But the argument may be shortened. If the moral administration of God, in this life, is perfect, then we need no other in heaven; for what can exceed perfection? and if every man receives, in this life, the due reward of his deeds, then, if there be a future life, as he is not subject therein to punishment for the deeds of this, whither can he go but into heaven? and if he bear the same character, and find the same administration there as here, would not the prolonging of his existence here be equivalent to his admission into heaven? and, if under the present administration, obstinately wicked men grow worse and worse, would not the same result occur in the future life? Is all this according to the common reason and common heart of humanity? In a survey of nations, the case is no less strong. True, history gives us but an outline; the details should be filled up to enable us to form a perfect judgment; but does it not give us enough for the conclusion? On the battlefields of earth, is victory always true to the standard of right? Is the stream of human blood, that pours at the feet of a Napoleon, the measure of the rectitude either of his principles or his intentions? Did Carthage deserve to be blotted out, or Rome deserve to extend her African triumphs? Are the honors of oppressors, and the degradations of the oppressed, true indices of the deserts of the respective parties? In the conflicts of nations, and the revolutions of empires, are men spared in proportion to their innocence, and punished in proportion to their guilt? or do they, as in the jaws of earthquakes and the breath of simoons, perish by indiscriminate slaughter?

That, in the lapse of ages, a moral progress of mankind may be discerned, and the principles of a righteous administration traced, is clear; but is such administration perfect in this life?

It is no impeachment of Divine justice to allege that its administration on this side of the grave is imperfect. It is no impeachment of human justice that its decrees are not promptly and fully executed, and that for a time it restrains innocent parties. The delay of execution may be from motives of wise policy, and necessary to secure the ultimate and perfect triumph of justice. It is easy to conceive many reasons why justice should linger in this life; if it should travel step to step with transgression, duty being in all cases manifestly coincident with interest, it might be pursued from mere selfishness; and if this were the case, the present state would not be a suitable theater for the probation and display of moral character. If, therefore, it is easy to conceive that it may be such a theater, it is equally easy to suppose that justice may rightfully slumber for a time. If discipline and education be among the purposes of this life, as it is granted they are of its early period, there may be good reasons why virtue may be visited with temporary suffering, disappointment, and persecution; the compensation consisting in our gradual education and exaltation to a higher sphere. Some argue that if the present administration of Divine justice is imperfect, we must infer that its future administration will be also. Mr. Hume states this objection with plausibility and force. He says: "The only safe principle on which we can pretend to judge of those parts of the universe which have not fallen under our observation, is by concluding them to be analogous to what we have observed.

"'Of God above, or man below,
What can we reason but from what we know?"

Now, the only fact we know, with respect to the moral government of God, is that the distribution of happiness and misery in human life is in a great measure promiscuous. Is it not, then, a most extraordinary inference, from this fact, to conclude that there must be a future existence to correct the inequalities of the present scene? Would it not be more reasonable, and more agreeable to the received rules of philosophizing, to conclude either that the idea of a future state is a mere chimera, or that, if such an idea shall ever be realized, the distribution of happiness will continue to be as promiscuous as we have experienced it to be?"

The reasoning is not valid. The premises assume what is not true; namely, that the present and future worlds are independent of each other, the administration in each being complete; whereas they are but parts of the same whole, as youth and age are parts of the present life; different stages of the same being, time the beginning, eternity its continuance, the administration of the one being the *complement* of that of the other. The youth who argues, from his impunity in early life, that he will not be punished in his manhood or old age for his youthful idleness and

debauchery, or the criminal who argues, from the promiscuous distribution of his comforts and discomforts prior to his trial, to a similar distribution after his conviction of capital offense, makes a sad mistake. This argument of Hume also conceals a part of the truth which it professes to state. To show this more clearly let us syllogize it: The analogies of the present are our only guide in judging of the future. The distribution of happiness and misery in the present life is, in great measure, promiscuous. Therefore it will be so in the future.

To the second premise, in order to make a full statement, we should add, But with a natural tendency to a righteous adjustment hindered by accidental forces. Adding these two elements to the proposition, we may reverse the conclusion. For the tendencies, being natural, will act steadily and permanently; the hinderances, being accidental, will, in course of time, cease; so that, if man were immortal in the present life, time would ultimately arrange all things in the order of righteousness, gathering to virtue all power and happiness, and dooming to vice weakness, lamentation, and woe. And the result must be hastened by a change of the venue to a higher court.

It is, we conceive, in strict conformity with the rules of philosophizing to conclude that there is a Supreme Court in which the countless unlitigated causes of time are docketed, and the innumerable claims of justice, that can never be asserted here, shall be finally heard.

In 1829, Mr. Airy found that the distance of Uranus from the sun was continually varying. Le

Verrier compared all the variations, and concluded that they could only be accounted for by the existence of a world beyond, and that the greatest of Uuranus's variations marked the period of its conjunction with that unknown world. Taking for granted that its distance from the sun corresponds with that of the next interior planet, he estimated its distance at twice that of Uranus; then by the law that the squares of the distances are as the cubes of the times, he computed its annual revolution at two hundred and twenty years. Supposing the plane of its orbit to correspond with that of Uranus, he determined the point of space in which it was at that moment to be found. He wrote to a friend who commanded a powerful teloscope, telling him where to point in order to see a new world. The result verified his calculations. Thus a philosopher in his study, with the deviations of a world from its proper path and the laws of the universe for the elements of his calculation, pierces thousands of millions of miles into space and sees with his eye of science an unknown world. Thus, with the moral deviations of this world and the eternal laws of justice for the elements of our calculation, can we not pierce eternity, and behold a future world?

4. An argument of no small force is derived from the dignity of our nature. How mean the aims of life, if we believed that we should perish at death! In the language of an eloquent but erratic writer: "My fathers will be to me only as the ground out of which my bread corn is grown; dead, they are like the rotten mold of the earth, their memory of small concern to

me. Posterity, I shall care nothing for the future generations of mankind. I am one atom in the trunk of a tree, and care nothing for the roots below or the branch above. I shall sow such seed as will bear harvest at once. I shall know no higher law. Passion enacts my statutes to-day; to-morrow, ambition revises the statutes; and these are my sole legislators. Morality will vanish, expediency take its place. Heroism will be gone, and instead of it will be the brute valor of the he-wolf, the brute cunning of the she-fox, the rapacity of the vulture, and the headlong daring of the wild bull; but the cool, calm courage which, for truth's sake and for love's sake, looks death firmly in the face, and then wheels into line ready to be slain, that will be a thing no longer heard of. Affection will be a momentary delight in other men. The friendship which lays down its life for father, mother, wife, or child, for dear ones tenderly beloved-which sucks the poison from their wounds; the philanthropy which toils and provides for the friendless, the unlovely, and the wicked,—that will only be a story of old time, to be laughed at as men laugh at the tale of the Grecian boy, who loved the new moon as his heavenly bride."

Under such a view, how poor the joys of life, and how mournful the prospect of death! How it not only robs life, but degrades death, disenchants the corpse, and turns to mockery our mourning and our mausoleums! As the same writer says: "The atheist sits down at the coffin of his only child—a rose-bud daughter, whose heart death slowly ate away; the pale lilies of the valley which droop with fragrance

upon that lifeless heart are flowers of mockery to him; their beauty is a cheat. They give not back his child for whom the sepulchral monster opens its remorseless jaws. The hopeless father looks down on the face of his girl, silent, not sleeping, cold, dead. The effacing fingers have put out the eye; yet marble beauty still lingers there, and love, a father's love, continually haunts the disenchanted house. Atheism can not speed it away; affection has its law, which no impiety of thought annuls. He looks beyondthe poor, sad man. It is only solid darkness he stares upon. No rainbow beautifies that cloud; there is thunder in it, not light. Night is behind-without a star. His dear one has vanished, her light put out by thunderous death; not a sparklet left. There is no daughter for him; but, alas, he is a father still; yet no father to her. For her whose life the blameless baby took long years gone by, there is no mortal husband, no immortal mother. Child and mother are equal now; each is nothing, but nothing. 'I also shall soon vanish,' exclaims the man, 'blotted out by darkness, and become nothing; my bubble broke, my life all gone, with its bitter tears for the child and the mother who bore her; its bridal and birthday joys, which glittered a moment—how bright they were, then slipped away!-my sorrows all unrequited, my hopes a cruel cheat. Ah me! the stars, slowly gathering into one flock, are a sorry sight-each a sphere tenanted, perhaps, by the same bubbles, the same cheats, the same despair!"

Thank God, this is not the natural theology of the human heart! Go to the old grave-yard, where you

first learned how dreadful death is, and your eyes were taught to send forth tears at the mention of the Psalmist's words, "Lover and friend hast thou put far from me, and mine acquaintance into darkness," and ask, Is this the end of those sweet ones, whose heads fond parents laid upon down and curtained with damask, whose eyes sparkled with genius, whose lips were full of truth, whose feet were swift on errands of mercy, and whose hands were outstretched to the poor? O, with what heroic struggles, with what repentant sighs, with what cries of agony, with what hidden grief, with what desolated hearths, are these green graves associated! With what undying hopes, too! Did never your mother, returning from the death-chamber of a child of sorrow, draw you close to her breast, and tell you, with subdued tones, how the broken heart of the sufferer was healed, and how her parting blessing fell softly on the heads of her little ones, and how unearthly whispers passed her cold lips, and how, when she ceased to whisper, she gave the promised signal that her departing spirit greeted the coming angels? I know, indeed, that our hopes are often shocked at the tomb. To diminish the shock, it is usual, and it is well, to reflect on the various forms through which animated beings pass without destruction. In insect life we have first the egg, giving no signs of vitality; next the caterpillar; then the chrysalis, a sort of tomb, from which, after a period of torpor, the animal comes forth with wings. Still more to the purpose are the changes we ourselves have undergone. Once we existed without seeing or hearing, or eating or drinking, or even breathing, imprisoned as in a dark cave. If in that narrow house it had been revealed to us that we were soon to enter another state of life; that all around us were brothers and sisters and friends, of whom we knew not, and who knew not of us; that in contact with us, on all sides, was a being who loved us, supplied us with sources of life, and anticipated our coming wants; that in a short time we should be launched into a new world, where we should live in new forms; should walk, breathe, bask in sunlight, hear melody, gain knowledge, commune with nobler beings; in fine, should enter a world beautiful enough and a sphere of thought grand enough for the angels of God,-how incredulous should we have been! Still more, if assured that we were separated from that world by a wall scarce an inch in thickness. If now, on all sides of us, is an undiscovered world, and just before us a state of existence surpassing in magnitude all our conceptions; if this system of arteries and nerves is but a temporary arrangement, this world a matrix, and the throes of death a birth,—all this is analogous to what we have experienced. I may be told that the analogy fails, because our previous existence was connected with a bodily organization. True, but we know not but other and more ethereal forms await the departing spirit.

How inferior our energies without the doctrine of immortality! How low should we sink if we stood alone! How it expands the vision and enlarges the heart, and quickens the conscience and rouses all the powers, to consider our relations to father, mother,

friend, to the nations, to all mankind; to look back along the procession of millions on millions of men who have lived before us, marshaled by the God of Abraham, Isaac, and Jacob, reaching up to the creating hand, and galvanizing us as with a Divine battery; and to look forward to all the millions that are to come between whom and the generations gone, we stand as a connecting link—the legatees of the precious knowledge and wisdom and memories of the past, the legators of all the future! Now, let these relations be extended to all worlds, and beyond the ages into eternity, and what a sense of responsibility, of dignity, of hope, does it awaken, so that we feel a Divine fire within us, and a Divine law upon us, and we touch our powers as parts of the eternal forces of the universe—ourselves linked to the heavenly hosts, and co-workers with Almighty God!

O, God, thou moldest the earth into forms of enrapturing beauty; "thou visitest the earth, and greatly enrichest it with the river of God; thou preparest them corn when thou hast so provided for it; thou waterest the ridges thereof; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof; thou crownest the year with thy goodness; and thy paths drop fatness." Thou, who dost renew the natural world, hast thou no Spring for the moral? Is life a mystery, or a probation and preparation for a better state? Almighty Father, where are thy children who made this wilderness to blossom as the rose, our fathers who trusted in thee, our mothers who breathed thy name with their dying lips? Hast thou not folded them to thy loving bosom?

Pleasant it is to stand in the temple of nature, with its floor carpeted with green, and its roof fretted with stars, and its gallery of mountains charged with heavenly music, and, while the time-piece of the skies measures off our days, to listen to the voices of the reason and the heart speaking of a Better Land.

## MORAL GOVERNMENT OF GOD.

I T having been shown that we are under government, that we shall live hereafter, and that in the future world we shall receive rewards and punishments for the deeds of this life, we next inquire by what rule these will be bestowed. We answer, by the rule of right. The argument of Butler is both able and satisfactory. Conceding that the moral government of God here is not perfect, he yet maintains that the principles of a righteous government are discernible in the course of providence, by the following arguments:

- I. It is the only rule which seems natural and suitable to the human mind.
- 2. Prudence is rewarded, and imprudence punished; and, as these are of the *nature* of virtue, their treatment affords a presumption that virtue will be rewarded and vice punished.
- 3. Vicious actions are, to a great degree, punished as mischievous to society, either by actual inflictions or apprehensions of them. And, as these punishments are necessary to the preservation of society, they are as natural as society itself. God has thus put men under bonds to inflict them. Although good men are sometimes persecuted, and bad men rewarded

by society, these things are not necessary, and are done under misapprehensions which the progress of truth dissipates.

- 4. Virtue, as such, is rewarded, and vice, as such, punished. The effect of vice upon the mind is to create uneasiness in all degrees up to the keenest remorse; the effect of virtue is to give tranquillity, from complacency up to the highest satisfaction. The fears of a worse world in the one case, and the hopes of a better in the other, are superadded to these feelings. Vice brings upon the offender popular disapprobation, odium, even punishment. The tyrant is often driven from his throne, more from a sense of his wrongs than of the injuries he has inflicted, and private resentment is more frequently occasioned by a consideration of a wrong intention than of a pernicious action. Where criminals are brought to justice for offenses to society, the vigor of the prosecution and the rigor of the punishment are determined by the turpitude ascribed to the offender's character or designs.
- 5. There is a natural tendency in vice to produce higher suffering, and in virtue to produce greater satisfaction, than they actually do. Virtue is continually gaining upon vice, so that it is clear that, if its forces were united, coöperative, proportionate to the opposing ones, and favored with sufficient length of time, its victory would be inevitable. All these advantages are to be expected in the future state, so that, should the perfect triumph of virtue beyond the grave occur, it will only be the effect of tendencies already at work, different, not in *kind*, but only in degree from what we see here. As the hinderances to

the complete triumph of virtue here are accidental, we may presume they will be removed in the future world; and as the tendencies are natural, we may presume they will continue.

This argument, according to my mind, may be compressed into a very small compass. If God's laws in this world were indifferent to virtue, then would human character have no relation to human happiness; a position which no one will take. If they were on the side of vice, then must we violate them to secure prosperity. But who, in order to secure a healthy and vigorous body, deems it necessary to indulge in idleness, intemperance, and debauchery? Who, to secure permanent riches, honor, and power, thinks it best to lie, steal, and cheat-to dishonor his friends, sell his kindred, and betray his country? Who, to insure mental improvement and peace of soul, thinks it indispensable to avoid all right and commit all wrong? The laws of society are the judgments of the legislature as to the general course of providence. Do statesmen, with a view to secure the permanence, prosperity, and harmony of states, enact the contradictories of the Ten Commandments? Was ever a nation or tribe heard of that ordained such laws? Could such a one be found, how long would it last? A few days of conflict, and naught would be left of it but corpses and coagulated blood. If God is not indifferent to morals, and if he is against vice, he must be for virtue.

It is not at all surprising that a bad cause should sometimes prosper in a wicked world; but its success is but temporary. Its monuments, built on the sand, are swept away by the first flood. A king may kill a prophet; but, after years have revolved, his knees may smite one against the other as he says, "It is John whom I beheaded, he is risen from the dead." Wrong, when pressed into the service of right, hinders instead of advancing it. Uzzah illegally endeavored to help forward the ark; but he stopped it on the way with his own corpse. Brutus killed Cæsar to give liberty to Rome; but he cemented her bondage with his own blood. Henry II killed Becket to weaken the Pope; but was whipped at Becket's grave by infuriated monks. Jehoram wished to secure his crown by destroying his brothers; Athaliah wished to perpetuate her reign by murdering her children,-but both put magazines beneath their own thrones. The English Commonwealth sought to secure liberty by decapitating Charles I; but they only laid more firmly the foundations of the monarchy. A wicked act may, indeed, achieve a good end, but generally the success of truth in such a case is a calamity; it puts it on slippery places, from which it is often for a time cast down. The triumphing of the wicked is short, the joy of the hypocrite but for a moment. "Though his excellency mount up to the heavens, and his head reach unto the clouds, yet shall he perish forever, like his own dung."

Men know that they never need despair of a righteous cause. Though unpopular, opposed, insulted, rendered criminal by an iniquitous law and condemned by an infamous magistracy, it will live. Influence, wealth, passion, and votes may for a season be against

it, for God will not interfere with human instrumentality; men may choose wickedness, silence conscience, blind reason, and harden heart; but they can not destroy right. It is in harmony with nature; the stars in their courses fight for it. The whole history of the race, despite the darkness which rests upon it, is an illustration of this remark. The antediluvian world resisted and ridiculed Noah; but he sailed safely over the flood. Athens poisoned Socrates; but the poisoner lived to confess her shame, and the martyr died to have a resurrection of glory. Haman built a gallows for Mordecai; but hung on it himself. Nero murdered Seneca; but now the tyrant is execrated, and the philosopher revered. Jew and Gentile combined to slay Jesus Christ; but his Cross is not the emblem of death, but of salvation. Priest and prince joined hand in hand against apostles; but the blood of the martyrs is the seed of the Church. A rabble may seize a Huss, and, crowning him with pictures of devils, may lead him out to burn, and then sprinkle his ashes in the Rhine; but those ashes shall be the germs of a thousand reformers.

> "Truth crushed to earth will rise again, The eternal years of God are hers."

Men sometimes grow discouraged at the slow progress and many reverses of righteousness; but we may expect virtue, seeing she is here militant, to meet always with difficulty and sometimes with defeat. Generally, however, the difficulties are magnified and the slowness of the advance overstated.

Let us take an illustration from modern history.

It is but a few years since that the first efforts were made to abolish the slave-trade. In 1785, Mr. Clarkson wrote his prize essay on the subject in the University of Cambridge. A few years revolved, and he had enlisted Mr. Wilberforce and Mr. Sharpe in the cause. When at length it rose above the public sneer, it aroused the most earnest opposition. Prejudice, with coat of mail, brandished its staff like a weaver's beam. Logic came forth, with quiver full of quibbles. Commerce brought forward the heavy artillery of statistics, crying, It will arrest important speculations; and Manufactures exclaimed, It will sink the price of chains and thumbscrews. Petition after petition was laid upon the table of the Commons, and appeal after appeal fell dead from the press. When action was at length proposed, it was not to destroy, but regulate, the trade—to fix the numbers of slaves by the tonnage of the vessel. When an advanced step was advocated, a storm of abuse drove many abolitionists from the field. In 1789, Parliament postponed action on the subject; in 1791, it voted the question down; in 1792, the Commons proposed gradual abolition, but the lords postponed the bill; in 1793, the question was again lost, and disappointment fell like a palsy on the chief champion. His body gave way; his memory, his hearing, and even his power of articulation, failed; his friends in crowds forsook him; but the cause survived, championed now by Wilberforce, who tried the question year after year, from 1794 to 1805, when the cause seemed lost. But God raised up Clarkson again. In 1806, a new cabinet was formed, and in 1807

the slave-trade was abolished, the United States having previously set the example. Still, slaves were beneath the British flag, and Christian conscience could not be content until the word of a mighty nation went across the Atlantic that slavery should exist in her colonies no longer.

The struggle in this country was far more fearful; for greater wealth, political power, talent, and social influence were combined in favor of the wrong, and the venerated Constitution shielded it. A few years before the war, I hazarded the prediction that, in less than fifty years, slavery would be abolished in the United States, in presence of a very able clerical friend, who instantly said, "No; it will be stronger then than it is to-day." My prediction was founded, not upon a study of current events, nor a foresight of coming ones; but upon a deep conviction that God's government is moral, and that therefore events must move in the groove of the moral law. His prediction was one to which all events then seemed to concur. I need not recount the history to show how Right, like a Prometheus, called down fire from heaven to animate the slumbering conscience of the nation; and how infernal war and repeated disaster trained the unwilling Government, and compelled it to break every chain and let the oppressed go free; and how error and evil passions drove the South to such a course as compelled the nation to go down deep into the Constitution to secure forever the liberty of the emancipated. He who can read this history and not believe the providence of God is on the side of the moral law, must be blind. An ancient said,

"Time and I against any other two." Rather say, Right and I against any other two.

But I pass to develop an argument which Butler waives; namely, that founded upon our moral nature, sometimes called the conscience, or the moral sense. That there is such a nature is evident from the words right and wrong, with others of like nature, found in all languages; from our own experience; from the system of moral instruction among all people, and from the laws of all States. By whatever name it may be called, we ascribe to it three functions—that of lawgiver, of monitor, and of executive. It is a law written on the heart, a monitor trying our actions by this law, an executive carrying out its decisions in reproof or approbation.

That this moral law is substantially written on the

heart, is evident. Where can you find a man who supposes it is right either to hate God or a fellowman; to disobey the Creator, or injure his unoffending creatures? Where, indeed, can you find one who does not admit that God should be loved and obeyed, and man respected and blessed? It is true that natural conscience is imperfect; it needs enlightenment. For example, men often have *false notions* of God. If they regard him as a Jupiter or a Juggernaut, they may become vain in their imaginations, their foolish hearts may be darkened, and they may be given up to work uncleanness with greediness. Let the whole earth be assembled to enact a moral law, and made

acquainted with their relations to God, and let it be proposed to enact, "Thou shalt love the Lord thy God with all thy heart," would not every hand be

raised for its adoption, and would not every heart perceive that it was but an extension of that already written in the breast?

Again: Men may have imperfect notions of their relations to their fellow-men. Unless men have contemplated God as a common Father, and all men as his offspring, made of one blood, they may not regard the law of love as applicable to the whole race. Moreover, from mistaken views they may have wrong ideas of duty. A father may, from parental love, so indulge his son as to ruin him; a husband, from love to his wife, may introduce other wives to his household, with a view to lighten her labors; a mother may deem it her duty to expose her deformed infant to death, or to cast it into the Ganges; a brother may deem it fraternal duty to compel a widowed sister to be lashed to the corpse of her husband, and to burn upon the funeral pile; a son may be instigated by paternal love to expose his father to death, with a view of releasing him from the intolerable woes of age, and hastening his passage to paradise; a man, whose family are suffering, may deem it his duty to steal; and a witness may think it right to lie in a righteous cause. But in all these cases, the error is in the intellect. Conscience is a judge; but, though a judge be of perfect integrity and have a perfect law, his decisions can not be right unless he have a correct view of all the facts in the case. Because a faculty can not do all things, we are not to deny that it can do any. Reason is by no means unerring, yet all men have it, and it is invaluable.

Paul acted in all good conscience when he went

from province to province to kill the saints. Supposing his premises true, that they were heretics, and that it was right for a government to remove heresy by the sword, he was doing his duty. Conscience must be informed. How far a man is guilty, when he acts with a good conscience under a wrong view of things, depends on how far he is able to obtain a right one. When conscience is enlightened, its decisions are right. This faculty needs to be cultivated. If it be neglected, it loses power, both discerning and monitory; its perception is well-nigh lost, and its voice well-nigh extinguished by appetite, passion, and selfinterest. The genius and the mortal instruments are in conflict, and the state of man suffers. Like to a little kingdom, it suffers the return of an insurrection. and, unfortunately, the insurgents generally beat. But though men do what they would not, yet they consent unto the law that it is good. Even though repeated disobedience bring them into captivity to sin, yet they know enough to feel their chains.

The executive power of conscience, when the violation of its monitions is clear, is awful. Even though, by a course of wickedness, it may be checked for a time, it usually asserts its power in the end:

"Conscience, the torturer of the soul unseen,
Does fiercely brandish a sharp sting within;
Severe decrees may keep our souls in awe,
But to our thoughts what edict can give law?
Even you, yourself, to your own breast shall tell
Your crimes, and your own conscience be your hell."

Charles IX of France, who ordered the bloody scenes of St. Bartholomew, had a color in his cheeks and a fierceness in his looks which nature could not give;

his slumbers were unsound, and he often awoke from them in awful agonies; he heard hideous groans and threatening voices in the air, and, on one occasion, supposing his enemies were upon him, sent his guards to attack what were the mere phantoms of his soul. No music could compose his troubled spirit; no false doctrine of royal prerogative, no confession or shrift, could calm his mind; he sunk out of life through a scene of woe that can scarce be depicted.

Perhaps the best way of impressing men with the fact of their moral nature, is to consider what we should be without it. The idea of right is, next to that of God, the noblest we can conceive. Take this away from a man, and, the more mighty his powers, the more dreadful. What though he penetrate all mysteries, though he measure the heavens with his astronomical rod, and weigh the planets in his mental balances; what though he command all wisdom, combine all beauteous forms, and utter all the languages of earth in the harmonies of heaven,-without a sense of right he would be no man, only an awful brute, more to be dreaded than the tiger of the jungle, because more powerful. We could admire and wonder at him as we do at the storm or the earthquake, but we should be utterly incapable of feeling for him either respect or affection—as well love or venerate a steam-engine. Such a being could feel neither approbation nor disapprobation; murder would awaken in him no other feeling than prayer. Though he might move rocks with his lyre, he could never awaken within his breast the music of a good conscience; though he could remove mountains, he could

not be just; though he might work ruin, he could never feel remorse; though he might revel in sensuality, he could feel no aspiration after goodness.

We sometimes see illustrations of this. books describe several. I select one, for example, from Dr. Haslam's work-a lad, of ten years of age, who, with perfectly sound intellect, became, in early youth, so uncontrollable that it was necessary to keep him under guard. "On the first interview I had with him," says the doctor, "he contrived, after two or three minutes' acquaintance, to break a window and tear the frill of my shirt. He was an unrelenting foe to all china, glass, and crockery-ware. Whenever they came within his reach, he shivered them instantly. In walking the street, his keeper was compelled to take the wall, as he uniformly broke the windows if he could get near them; and this operation he performed so dexterously, and with such safety to himself, that he never cut his fingers. To tear lace, and destroy the finer textures of female ornament, seemed to gratify him exceedingly, and he seldom walked out without finding an occasion of indulging this propensity. He never became attached to any inferior animal-a benevolence so common to the generality of children. To these creatures his conduct was that of a brute. He oppressed the feeble, and avoided the society of those more powerful than himself. Considerable practice had taught him that he was the cat's master, and whenever the luckless animal approached him, he plucked out its whiskers with wonderful rapidity, saying, 'I must have her beard off.' After this operation, he commonly threw the creature on the fire or

through the window. If a little dog came, he kicked it; if a large one, he would not notice it. When he was spoken to he usually said, 'I do not choose to answer.' When he perceived any one who appeared to observe him attentively, he always said, 'Now I will look unpleasant.' The usual games of children afforded him no amusement; whenever boys were at play, he never joined them. Indeed, the most singular part of his character was, that he appeared incapable of forming a friendship with any one. He felt no consideration for sex, and would as readily kick or bite a girl as a boy. Of any kindness shown him he was equally insensible. He would receive an orange as a present, and throw it in the face of the donor. When, on a certain occasion, he was conducted through an insane hospital, and a mischievous patient was pointed out to him, who was more strictly confined than the rest, he said to his attendant, 'This would be the right place for me.' He often expressed a wish to die, and gave, as a reason, that God had not made him like other children." In this case there was no symptom of diseased action of the brain.

This exception proves the rule. In the light of it, we can see that man is made with a moral nature—a knowledge of right, an approbation of it, and an impulse toward it. We see, too, the value of this nature, and its necessity to human society. Would you, for all the world, assume the place of that child, even if you could have the genius of Homer, the reason of Aristotle, and the philosophy of Bacon added to his character? Had he possessed the talents of a Napoleon, and the power of an archangel, would he

have taken any higher place in the scale of being? Would he have been less miserable, less horrible? Nay, all the more so. His mighty powers, without moral guidance, would have been put forth under wild impulses, and he would have moved through the earth as a rational wild beast—the terror and abhorrence of mankind, unless restrained by violence.

This loss of conscience may be produced artificially. A pastor, at Cincinnati, gives the following case substantially. An accomplished woman, who, though deeply convicted and repeatedly warned, stubbornly refused to bow her lofty spirit to the sense of right, preferring, like Lucifer, her own will to God's, until her conscience has become well-night extinct, is laid upon a sick-bed. She welcomes pain, disappointment, disease, hoping that they will restore her moral sensibility. She would fain lie down on a bed of burning coals, if she could quicken her moral sense. Alas! conscience has been upon the live coals, while the body has been indulged. She would welcome the furies of Orestes, if only she could hear again the voice of the silenced monitor. "Bring me," she cries, "the Bible that I have scorned, hold it before my dying eyes; search for its most withering denunciations, read them slowly in my ear. Let me see the picture of that mother, whose dying hand I feel still upon my head, whose dying prayer still rings in my ear. Talk to me of Sinai, of God, of sin. Wake up the sense of iniquity within me; fear not, spare not. Get my shroud made, put it round me; yes, now I hope to feel. Soon I shall be dead, laid out a corpse. But, oh, I can not feel-yes, I can feel pain of body, void of soul. My reason is clear, imagination strong, memory ready; my heart is mighty to love and to hate; but my moral powers are a blank. I can not repent, can not draw near to God, can not feel sin, can not feel either impulse to good or sorrow for evil. Something is wrong within me—all is wrong. Make my coffin, and bring it to my bedside. Now, then, shall I feel. Sarah, soon wilt thou be dead, and laid in this coffin; soon will the clods of the valley fall upon thee. Let me strike the coffin with my knuckles that my eyes may catch the sound. O, that I could feel—that I could have remorse, that sweet word! I go to God, who is a consuming fire to me, but I fear not; I go to hell, laughing at its flames."

This woman has felt the greatest loss—the loss of that which gave her nature its dignity, its noblest susceptibilities, its highest rights. She is cut off from the moral world as much as she would be from the natural if her body no longer felt the power of gravitation.

In contrast with this, take another case, related to me by a Columbus pastor. A beautiful woman lies dying. She is in a mansion; her halls are hung with tapestry; her glasses sparkle with vermilion; her floors are spread with velvet carpets; her couch is down; her curtains are damask; attendants sprinkle her with perfumes, and lull her with music; her physicians strive to soften the pangs of parting life, and strew with poppies the avenues of death; but she tosses from side to side, crying at dawn, "Would God it were night!" and, at night, "Would God it were morning!" Her countenance is horrible, her shrieks

are piercing. The clergyman approaches. "O," she cries, "it is too late, I am a wretch undone! O, you know not the depth of my sin! I have ruined souls, destroyed fortunes, blasted character, scattered families. I have spread disease and moral desolation and death around me. I can not tell you what a wretch I have been. I am a serpent, a Boan Upas, a moral cholera." "I know it." "Well, I am glad you do, but you can not know the whole. I have blasphemed God; opened the mouth of hell to scores, and grown rich upon the ruin of others." "I know it," responds the clergyman. "O, then, I am relieved. But you do not know all; there is blood, there is blood on my garments, blood on these hands, blood in these beams, blood all over me, soaked into my soul. I have murdered, by the hands of others, who have suffered what I should. O, remorse, remorse!" "I know it all," says the clergyman. "Then, I am relieved. But you can not know it all; I can not tell it, language is not black enough. O God, is there mercy for me? I will do or suffer any thing." Awful as such a case is, it is infinitely better than the preceding. That remorse shows that the spirit is still human, that it retains its highest attributes, its capability of moral discernment, moral impulsion, and self-rebuke, and, consequently, of moral improvement; and desperate, as the case may be, it may be saved yet so as by fire. But, O God! what can be done when the conscience is seared as with a hot iron?

Man, then, has a moral nature, which, when properly cultivated and informed, is always on the side of right. Let a jury decide upon a case which they

thoroughly understand, and upon which they can decide without passion, interest, or prejudice, and their verdict will be right. Let a populace be fully informed upon a moral question, in which they are swayed neither by interest, sophistry, or passion, and they will decide correctly; and, as they are less likely to be thus swayed than an individual, it is said that man, though depraved in the individual is upright in the mass. Hence, too, that other saying, Vox populi, vox Dei. The judgment of the universal conscience, when properly informed on a moral question, is right. Now, he that formed the eye, shall he not see? he that gave man knowledge, shall he not know? he that gave man a moral nature, has he not a moral nature himself? Would he set up such an organization in the soul as the conscience, if he were not himself conscientious? If he be moral, being infinite, his government must be perfect. Hence, the Judge of the whole earth will do right.

Here, again, nature and revelation harmonize. God appeals to our sense of right, and allows us to judge himself by it. He says, by the prophet, "Are not my ways equal, are not your ways unequal? saith the Lord." And Christ says, "Why even of yourselves judge ye not what is right?"

I can not forbear to give these remarks a practical direction. Parents, are you sufficiently careful of the moral character of your children? Strive, pray, agonize for their moral improvement. You are careful to clothe, shelter, feed them; you watch over their sick pillows; you rush to the rescue when they are in danger or distress. 'T is well. But the body is but

the casket, the character is the jewel. Better that the child die than grow up wicked. You value his intellect; you watch its unfolding; you rejoice over every indication of his mental progress; you are careful to train his mind. It is well. But there is something better. When you send your son to school, ask what will be the culture bestowed upon his conscience, what spirit he will be likely to breathe, what examples to follow, what moral principles and habits to acquire. How many send their children to college simply that they may shine, and select the institution merely with a view to the reputation it may confer! The greater the eclat, the better, if there be no moral risk to run. In choosing a profession or companion for their children, how many think only of money, honor, social position, overlooking entirely that which is above all things! How many have driven their sons from the ministry because it did not promise wealth or social elevation! How many have denied their daughters praying mechanics, and given them to polished rogues!

Let the young *prize*, above all things, their moral nature. What power, what knowledge, what success, can atone for intemperance, or ingratitude, or dishonesty, or disgrace? There is genius and learning in many a penitentiary; but men turn away from the brightest genius shining through the grates of a felon's prison. There is, too, many a bright genius out of the penitentiary, on whom a wise father would shut his doors as on a robber, and from whom he would hide his daughters as from a pestilence. Carefully educate your moral nature. Many who rise

early, sit up late, and eat the bread of carefulness, in order to store the memory, cultivate the taste, and train the reason, hedge up no regular hours to cultivate the moral nature. Yet how far superior is the latter to the former; how much greater the ease with which it may be cultivated; how much stronger the assurance of success, in its culture; how much grander the results!

True greatness, enduring greatness, is moral greatness. The integrity of the elder Brutus, of Fabricius, of Cincinnatus, has conferred more glory on Rome than the sword of Cæsar, the tongue of Cicero, or the melody of Virgil. Socrates is the glory of Greece-of pagan antiquity. He stands head and shoulders above all the rest of the philosophic hosts, because he was pre-eminently the moral philosopher. The poet has said, "An honest man is the noblest work of God;" and the world responds to the sentiment. This response is human nature's tribute of homage to its highest attribute; that which, properly cultured, brings the powers of the soul into harmony, girds it for noble conflict, brings it into intimate relation to God, gives it strength in every difficulty, patience in every pain, a might that all the powers of darkness can not crush, and a majesty like unto that of the angels of God. The idea of right may be misapplied, the impulse of the conscience may be misleading, and its approbation misdirected; still, that idea is the greatest of all, that impulse of more value than the universe, and that approbation the richest reward that can be enjoyed.

However undeveloped and unenlightened a man

may be, if he have reason he may enter the halls of learning; he has within him the germ of a Newton, the elements of all intellectual processes. So if a man have a moral nature, he may become a citizen of the heavenly Jerusalem; he has the highest element of virtue, and may aspire to the holiness, the anthems, and the seats of angels. The child at the breast, that has but just caught the idea of right, is a higher being than the ancient archangel would be if that idea were taken from his breast.

If you had your choice between derangement of reason and derangement of conscience, is there one so debased as to prefer the latter?

Sir Walter Scott, the most popular writer of his age, was affected toward the close of life with softening of the brain. Gradually his noble powers were palsied; the light of that brilliant imagination, that exalted reason, went out; but his uprightness and purity of life, his kindness of manners and benevolence of heart, remained, and relatives and friends gathered around him and ministered to him. They loved him none the less, yea, all the more, for his misfortune—a misfortune brought upon him by excessive toil induced by his stern integrity and determination honorably to discharge his debts. With increased fervency they offered their prayers for his great but dimmed soul, and with more tender sensibility they ministered and wept at his pillow. But O, if he had corrupted his conscience, had put out the light of God within him, had emancipated himself from debt by fraud, or had come before his friends with the blood of the innocent upon his hands, although his mind might have blazed out and flamed up with celestial brilliancy, we should have turned with horror from the light as we would turn from the furnace of Satan's great soul!

There is, then, in man a conscience, which outlives the sensations, resolutions, and emotions of the hour, and rising above them all; "which from the temporary agitation of passion rises unaltered and everlasting, like the pyramid that lifts the same point to heaven amid the sands and whirlwinds of the desert." He who has so made human nature must himself be righteous.



#### LIFE A PROBATION.

I. MEN are in a state of trial.

1. They are so in regard to their temporal interests. Nearly all our enjoyments and sufferings depend upon ourselves. If we were to speculate as to how things ought to be, we might suppose that men should come into the world perfect, with a full knowledge of what their happiness consists in, and what would lead to it, and with no temptation to do any thing inconsistent therewith. But it is otherwise. Ignorance, negligence, passion, bad education, bad example, and external temptations tend to lead every man astray. Bad habits are easily formed, and with difficulty broken up. Although it is easy to discern that a certain course of life will, upon the whole, secure our temporal interest, and that an opposite one will bring upon us worldly ruin, yet few pursue the former. To many life is a failure. Here is one who seems to have no thought for the future, and who uses his reason so little that it would seem he would make a good bargain if he could exchange it for instinct. Here is another so deceived by appearances that, while every body else may see that he is building on the sand, he thinks he is on a rock. A third is borne down by intemperance; struggling, it may be,

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against the destroyer; a fourth, by sinful pleasure, though well knowing that her guests are in the depths of hell!

2. In like manner, we are in a state of trial in regard to our spiritual and eternal interests. Life is a theater which affords scope for both good and evil actions; it presents motives to the one, and temptations to the other.

### II. What is the nature of the trial?

I. It is severe. An examination of our own hearts, and the testimony of others, will show this. Dr. Franklin, who, after wandering in the mazes of infidelity, finally settled upon the cardinal principles of natural religion, undertook his own reformation. "I wished," he says, "to live without committing any fault, and to conquer all that either inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my attention was taken up, and care employed, in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason." He therefore resolved to attend to the virtues one at a time. He entered a list of them in a book, to each of which he allotted a page, so ruled, with red and black ink, that he could easily record his delinquencies. Thus provided, he gave one week's particular attention to each virtue; and, as his virtues were

thirteen in number, he was able to go through his book four times in the year.

What was his success? "I was surprised to find myself," says he, "so much fuller of faults than I had imagined; but I had the satisfaction of seeing them diminish. To avoid the trouble of renewing, now and then, my little book—which, by scraping out the marks on the paper of old faults, to make room for new ones in a new course, became full of holes-I transferred my tables and precepts to the ivory leaves of a memorandum book, on which lines were drawn with red ink, that made a durable stain, and on these lines I marked my faults with a black-lead pencil, which marks I could easily wipe out with a wet sponge. After a while I went through one course only in a year, and, afterward, only one in several years; till, at length, I omitted them entirely, being employed in voyages and business abroad, with a multiplicity of affairs that interfered."

Here was a wise, determined man, undertaking his own reformation, finding himself, to his own surprise, full of faults—scratching his book full of holes, resorting to an ivory surface from which he could erase the entries with a sponge—finally giving it up. In the history of even the most religious soul, there are marvelous grace and painful failures. In the history of the Christian Church, this deliverance from paganism, this rescue from infidelity, this passage through the dark ages, this unconsumed truth, are they not as wonderful as the divided sea, the cloud by day, the fire by night, the waters gushing from the cleft rock, and the manna falling from the open heaven? And

this imperfect service, this heart-wandering, this slow progress, these defiled pages of Zion's history, do they not make a case as marvelous as that of those who lusted so, that, while the meat was yet in their mouths, the wrath of God fell upon them; who worshiped idols even beneath the mount that shook and thundered and burned with the presence of Jehovah?

2. This trial is the same, in kind, to all men. Every man is inclined to think that there is something peculiar in his own trial. Yet it can not be. Every trial must come either from what is within us. or from what is without us; that is, from our appetites, passions, and affections, or from our external circumstances. But, essentially, every man's nature is the same, and every man's surroundings. Every man has the same desires, passions, and emotions; love of pleasure, ease, power, fame, etc. Every one sustains similar relations to his fellow-men-those of child, brother, husband, father, friend, enemy-from every one of which severe trials may arise. Every one is under similar obligations to personal, domestic, social, and religious duty, from which he may be diverted. Our external circumstances are similar. The world opens the same scenes to our senses; human life the same arena to our feet. True, our houses, equipages, occupations, titles, are different; but it will be found, on examination, that no one is so high as to be above fear, none so low as to be without hope; and that to every one is allotted his share of success and disappointment, injury and gratitude, honor and shame.

3. The degree, or intensity, of the trial is such as

is common. The reason why one supposes his trials more severe than his neighbor's, is because while he knows the one, he does not know the other. Gardiner, while he was pronounced the "happy rake," envied the dog that crossed his path. The house, supposed to be one of unmingled joy, had a skeleton within. The hypochondriac, who was sent to the French comedian, that kept all Paris laughing, in order to learn the secret of perpetual joy, found the actor more melancholy than himself.

You recollect the classic fable, where Jupiter, finding that each man thought himself treated with unusual severity, caused all men to be brought together for a mutual exchange of burdens. It was all well, until each man displayed his sorrow. One had a concealed ulcer; another, a sightless eye; another, a besetting sin; another, an intolerable debt; another, a fearful recollection; another, an awful apprehension that had never before been suspected, and that hung like a depressing weight on all his enjoyments; and when the burdens were all exposed to view, and each man was bidden to make his own selection, every man took up his own burden, to which he was accustomed, rather than that of any of his neighbors.

We must bear in mind, however, that trials are to be measured by their relation to those tried. As the strength of men is unequal, so the trials, in order to be equitable, must be so likewise. The mercy which directs that animals of unequal power shall not be made to draw in the same yoke, will not permit souls of unequal strength to be bound to the same burden.

The forms of trial must also be varied. Here is one whose external circumstances are unfavorable; his temptations to lie, steal, and cheat, are very strong. Here is another, who has inherited a propensity to intemperance, and whose companions and habits have strengthened this natural propensity. Here is a third, whose fortune places him above all temptation to fraud, and whose intellectual tastes, choice companions, and refined education, render all forms of beastly indulgence disgusting. Some other than the common modes of trial must be devised for the last; and usually it will be found that the trial, in such a case, is internal, consisting of temptations to unbelief, envy, pride, that sin of the devil, etc.

There are certain grades of civilization in which the trials are of this sort—states in which property is easily acquired, intelligence widely diffused, and the speculative intellect generally cultivated. Success in discovery develops pride of intellect, and the tracing of effects to causes often tempts us to ignore him who originates, guides, and ends the chain whose links we consume ourselves in tracing, so that we cry, "Who is the Almighty that we should serve him?"

4. The trials of men are not beyond their strength. This we might infer from the nature of God, who is both just and impartial. With every temptation there comes power, if we seek it, by which we shall either bear up under it, or find a way out of it. Mark: it is not said that God tempts us. Indeed, the contrary is said. "God is not tempted of evil, neither tempteth he any man." Moreover, we are taught, that he will not suffer any one to be tempted beyond his capacity,

and, that he knoweth how to deliver the godly out of temptation.

Here is one on the way to the scaffold. Though he may be of low family, and may have grown up under the most unfavorable circumstances, does he not know that he has done wrong, and feel that he might have done otherwise? Supposing him to have been reared in a Christian land. Did he not know that there is a God? that Christ is a Savior? that man is a sinner? that repentance and faith are the conditions of salvation? that holiness is the way to heaven? Were you to search in the darkest purlieu of the most corrupt city, or the remotest corner of the most uncivilized township, could you find one so ignorant as not to know these things? Even if you should find one, ask these questions concerning him: Might he not have known them? could he not have obtained a Bible; attended a Sabbath-school; heard a minister; found a circle of religious companions; secured a membership in the Church of God; a conviction; conversion; sanctification; a path of ascending light, and a strength of grace, making him mightier day by day? and you will evince his guilt. For men are responsible not merely for what they do know, but for what they may know. It is the duty of every subject to know the law; and, where knowledge is a duty, ignorance is a crime. We are responsible for all the knowledge that comes within the scope of our capacity and means of information

But suppose the criminal is a heathen. Nevertheless, does he not know that it is wrong to lie, cheat, murder? Suppose he had been under great tempta-

tions, might he not have resisted them? Is he not rational and accountable? Has he not been so adjudged, both by his fellow-men, and by his own conscience? Is he not susceptible of remorse? and what is remorse but self-condemnation? How much soever men may excuse their guilt in days of health, do they not confess when they come to die? Who, then, pretends that he has been borne on by a resistless tide? The very cry for mercy is enough to show his conviction of the contrary.

Noble gifts, education in a virtuous family, a wide sphere of action, great motives and opportunities, do not always make great and good men. On the other hand, men of moderate abilities often rise from vicious families, through straitened circumstances, against powerful temptations, to a life marked by noble principles, sacrifices to the public good, and monuments of national utility. As in things temporal, so in things spiritual. The loftiest heights of virtue have been scaled from the lowest depths of vice, and the lowest depths of virtue. There is no pressure which we can not bear, no snare from which there is not a way out.

## III. Why are we placed in this state of trial?

I. It is to develop character. A merchant tries his clerks, and dismisses or employs them according as they behave; a college tries its pupils, and advances or degrades them according to their acquisitions; a general tries his soldiers, and cashiers or promotes them, according as they behave in battle;

a king tries servants, and advances them to honor and power, or discharges them, according as they bear themselves under the ordeal.

It may be said that, as God is omniscient, he needs not to try his subjects in order to know their temper and capacities. But he may use trial to manifest them to others, that his rectitude, in the disposition he makes of his creatures, may be known to the universe.

2. To educate us for a higher life by habituating us to obedience. It may be said, God might have made us as he wants us at first; but we know that he has not done so. This is not his plan. He does not create even a peach without a process. He does not create a man, physically, without a long period and numerous agencies. Why should he perfect him morally by miracle rather than by nature? We come into being imperfect, and should soon perish did we not proceed to educate ourselves.

What would be the condition of a man, created mature, without the training of infancy and youth? Buffon describes it in a recital which he puts into the mouth of our first parent of which I give an extract:

"I knew not what I was, where I was, or whence I came. On opening my eyelids, what an addition to my surprise! The light of day, the azure vault of heaven, the verdure of the earth, the crystal of the waters—all employed, all animated—filled me with inexpressible delight. At first I imagined that all those objects were within me and formed a part of myself. Impressed with this idea, I turned my eyes toward the sun whose splendor instantly dazzled

and overpowered me. Involuntarily I closed my eyelids, though not without a slight sensation of pain, and during this short interval of darkness I imagined that I was about to sink into nothing. Full of afflic tion and astonishment, I had begun to ponder on this change, when, listening, I heard a variety of sounds. The whistling of the wind and the melody of the grove formed a concert, of which the soft impression pervaded the inmost recesses of my soul. I continued to listen, nor could I banish the persuasion that all this music was actually within me. So much was I engrossed with this new kind of existence, that I entirely forgot the light-that other part of my being which I had known the first-till, again, I opened my eyes. What a joy to find myself once more in the possession of so many brilliant objects! The present pleasure surpassed the former, and, for a time, suspended the charming effect of sounds. I turned my eyes upon a thousand different objects. These, which I still considered a part of myself, I soon found that I could lose and restore at pleasure, and with a repetition of this new power I continued to amuse myself.

"I had begun to see without emotion and to hear without confusion, when a light breeze, of which the freshness communicated a new sensation of pleasure, wafted its perfumes to me, and excited in me a kind of additional self-love. Agitated by all these different sensations, and impelled by the various pleasures of my new existence, I instantly arose, and, in arising, perceived myself moved along as if by some unknown, some hidden power.

"Hardly had I advanced one step, when the novelty of my situation rendered me, as it were, immovable. My surprise returned, for I supposed that all the objects around me were in motion; to them I ascribed that agitation which I had myself produced by changing place, and the whole creation seemed once more to be in disorder. I carried my hand to my head; I touched my forehead; I felt my whole frame. Then it was that I first conceived my hand to be the principal organ of my existence. All its informations were so distinct, so perfect, and so superior to what I had experienced from the other senses, that I employed myself for some time in repeating its enjoyments. Every part of my body which I touched with my hand, seemed to touch my hand in turn, and actually gave back sensation for sensation.

"It was not long before I perceived that this faculty was expanded over my whole frame, and I began to discover the limits of my existence, which, at first, I had supposed of an immense extent, and diffused over all the objects I saw.

"Upon casting my eyes upon my body, and surveying my own form, I conceived it to be of a size so enormous, that all the objects which hitherto struck my eyes semed to be in comparison, as so many luminous particles. I gazed upon my person with pleasure, I examined the formation of my hand, and all its motions; and the former appeared to me more or less large in proportion, as it was more or less distant from my eyes. On bringing it very near, it concealed, I found, almost every other object from my sight.

"I began soon, however, to suspect that there was

some fallacy in the sensation I experienced from the eye, and I therefore resolved to depend for information upon the touch, which, as yet, had never deceived me. This precaution was highly serviceable. I renewed my motions, and walked forward with my face turned toward the heavens. Happening to strike lightly against a palm-tree, I was dismayed, and laid my hand, though not without fear, upon this extraneous body; for extraneous I conceived it to be, as it did not return sensation for sensation as my former feelings had done. Now it was that, for the first time, I perceived that there was something external, something which did not form an actual part of my own existence.

"From this new discovery, I concluded that I ought to form my opinion with respect to external objects in the same manner that I had done with respect to the parts of my body. I resolved, therefore, to feel whatever I saw; and, vainly endeavoring to touch the sun, I stretched forth my hands, and found nothing but an airy vacuum. At every effort I made, as an object appeared to me equally near, from one fit of surprise I fell into another; nor was it till after an infinite number of trials that I was enabled to use the eye as a guide to the hand, and that I perceived there were some objects more remote from me than others.

"Amazed and mortified at the uncertainty of my state, and at the endless delusions to which I seemed to be subjected, the more I reflected, the more I was perplexed. Fatigued and oppressed with thought, I seated myself beneath a tree loaded with delicious

fruit, within my reach. On stretching forth my arm, the fruit instantly separated from the branches, and I seized it. To grasp in my hand an entire substance, which formed no part of myself, pleased me. When I held it up, its weight, though in itself trivial, seemed, however, like an animated impulse to incline it to the earth. In conquering this resistance, I found another and greater pleasure. I held the fruit near my eye, and considered its form and colors. Its fragrance prompted me to carry it nearer and nearer, and with eagerness did I inhale that fragrance. The perfume invited my sense of tasting, which I found superior to that of smelling. What savor, what novelty of sensation! Nothing could be more exquisite. What before had been pleasure was now heightened into luxury. The power of tasting gave me the idea of possession. I imagined that the substance of this fruit had become a part of my own substance, and that I was empowered to transform things without me at my will.

"Charmed with the idea of this new power, and incited by the sensations I had experienced, I continued to pluck the fruit; nor did I consider any labor too great for the satisfaction of my taste. At length, however, an agreeable languor stealing upon my senses, my limbs became heavy, and my soul seemed to lose its activity. My sensations, no longer vivid and distinct, presented to me only feeble and irregular images. In the instant, as it were, my eyes became useless, closed; and my head, no longer borne up by the strength of the muscles, sunk back, and found a support upon the verdant turf beneath."

Place such a being on a farm, in a workshop, a store, the exchange, in the parlor—how useless, what a nuisance! How we should watch and guard him as a lunatic! Every sense, every voluntary muscle, every mental power, would be useless or misleading; and we should remain in idiocy, never capable of walking, reading, or even speaking, did we not correct and train our senses and powers by experience. We learn more during the first two years of life than during any other five.

It is not merely knowledge that we need, but adaptation; and this we obtain through the power of habit, which is capable of effecting settled alterations, not only of action, but of character. Its influence has been sketched by Shakspeare in a few forcible lines:

"Refrain to-night,
And that will lend a kind of easiness
To the next abstinence; the next more easy;
For use can almost change the stamp of nature,
And master even the devil, or throw him out,
With wondrous potency."

Every act tends to form a habit of body, mind, or heart. Between passion and principle, under the temptations of life, there is a steady conflict. Yield to principle, and you at once strengthen it, weaken passion, and acquire both inclination to virtue and facility in it. Then comes the peace of conscience, the approbation of God, alliance with the good, to confirm this virtuous tendency. Let this process be continued without interruption, and every act is contributing to form a character fitted for the skies, as surely as every brick laid in a wall under the direc-

tion of a wise architect, is contributing to rear a building. Yield in the opposite direction, and the process will be reversed; you will strengthen passion, weaken principle, fall into alliance with all the evil of the universe, and every act in the same direction will tend to fit you for perdition as certainly as every shovelful of earth thrown from the bottom of an excavation will sink it deeper. The longer we continue in a course either of virtuous or vicious action, the more serious the difficulty of making a change, and the greater the improbability that we shall ever attempt it. We may complain of this, but we can not alter it.

It is not necessary here to show the provisions of mercy and grace which revelation discloses. The merciful provision by which we are able to rise from infancy to manhood, is the same by which we may rise from manhood to angelhood. And is there no pleasure in the process? no pleasant recollections of childhood and youth? no joy in ascending the heights of knowledge and virtue? in solving painful problems, in hardening mental sinews, in conquering foes, amassing fortunes, even through hairbreadth escapes and valleys of death? Ay, is there not more pleasure in winning than in wearing-in building than in resting? But what are the foes and triumphs of the field to those of the soul; the taking of a city to the subjugation of the spirit; the building of a palace to the building of a Godlike character; the acquisition of heaven to the training of a soul for the companionship of angels?

3. To give to us the spirit of submission. As

we can not comprehend the plans of God, or see into futurity, it is necessary that we should form the habit of resting quietly and cheerfully under the Divine providence. Our self-love and self-will are every now and then found rising in rebellion against the order of things. Very few are aware how great is their opposition to the will of God until they come to examine their castle-building, or to suffer some severe disappointment. Afflictions and misfortunes are a salutary discipline of patience and resignation. No man can be happy until he can pray with the heart, "Father, thy will be done." This spirit will be needed through all the realms of heaven and all the ages to come, as sure as our nature will remain what it essentially is.

- 4. We need trial for our purification. The doctrine of depravity is as much a doctrine of philosophy as of Scripture. Our thoughts are like water, which, from whatever source it comes, has impurities. If it descend through the atmosphere, it absorbs the gases which are floating therein; if it flow through the earth, it is impregnated with the soluble mineral substances of the strata over which it passes. If you would have it pure, you must distil it. So thoughts from heaven are impregnated in their passage downward with the vapors of the earth; thoughts from earth are always tinctured with its impurities. We need the furnace to clarify them. If the thoughts, how much more the desires, imagination, passions, propensities!
- 5. To give us a sense of our imperfection and dependence. By testing us, God shows us that while

we think we are increased in goods and in need of nothing, we are wretched and poor and miserable and blind and naked, and leads us to seek the gold tried in the fire, and white raiment and divine eyesalve. We realize that we are foolish, sinful, depraved, dying, and are made ready to clasp Him who is made of God unto us wisdom, righteousness, sanctification, and redemption.

You pity that Christian that has lost his child; he may tell you God took the child to save the parent. You pity that merchant who has lost his goods; he may say, God hath torn the veil from mine eyes, and opened to me the vision of the crown. You pity that man who has lost his leg; he may lift his crutch and say, "Before I was afflicted, I went astray, but now have I kept thy law." God is our Father, even when he cuts off his children's legs rather than they should run away from him.

IV. Why should the trial be so severe? Here is a weeping Rachel crying:

"Young Arthur is my son, and he is lost.

I am not mad—I would to Heaven I were;
For then, 't is like I should forget myself!
Preach some philosophy to make me mad,
And thou shalt be canonized, Cardinal.
For being not mad, but sensible of grief,
My reasonable part produces reason,
How I may be delivered of these woes,
And teaches me to kill or hang myself.
If I were mad, I should forget my son,
Or madly think a babe of clouts were he.
I am not mad—too well I feel
The different plague of each calamity."

Ah, woman, thy very words show the necessity for this—the severest trial that could be appointed thee! They show the idolatry of thy heart. How could it go up to God with such a weight upon it? This is the very trial that is necessary to turn thee from sin to righteousness, from earth to heaven. Thou needest not philosophy to make thee *mad*, but religion to make thee *reasonable*. Then shalt thou sit quietly at the Savior's feet, and find all that thou hast lost.

Here is a confiding, generous soul that is betrayed—a proud and honorable one, on whose household comes a stain. He could have borne the loss of goods and offices and honors-could have stood up under mildew and blasting, and hail and fire, and sung, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." He could have laid his hand daily on his cooling or burning head, and realized that his mind was going out or running wild, and still cried, "Thy will be done." He could have received into his heart the dagger of the assassin, and prayed, "Father, forgive!" He could have laid all his loved ones in honorable graves, and rained over them the tears of a soul sobbing, "The Lord gave, and the Lord hath taken away." But to have "home, sweet home," turned into bitterness; the castle into which he was wont to retreat from the world, betrayed into the hand of the enemy; the purest fountains of earthly joy poisoned; the graves of the dead and the memories of the living loved ones dishonored; the very temple of God filled with maddening associations, and the serpent of suspicion by its horrid folds separating him from every human embrace,—this makes him cry out, "My God, my God, why hast thou forsaken me?" He has not forsaken you; he has searched you, and found out where the dross is, and kindled the fire beneath it. He is making good metal, and therefore using intense heat.

All other trials you might have borne, without acquiring such a sense of the heinousness of sin as would go into the structure of the soul, and last in eternity. All other wrongs you might have endured, without having lighted in your bosom a lamp to make all its chambers of imagery visible, and call from all its depths the cry, "Wash me thoroughly from mine iniquity." All other woes you might have felt, without learning to compassionate the lost, and yearn after sinners more deserving of mercy than the near and dear ones, whom, nevertheless, you would save, even by self-sacrifice. All other darkness might have been poured over the world, without making you cry out, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." All other observation of the world's wickedness might have been insufficient to form in you that circumspection, resolution, and self-denial which will crystallize your virtue and make it durable and transparent as the diamond. Chemically, there is no difference between the charcoal and the diamond, between the chalk and the marble. What makes the one so much more valuable than the other? It has been subjected to volcanic heat under great pressure.

Nor must we forget that to those having special trial, special sympathy and grace are given. When I receive a letter from home informing me that my family are well, my heart beats toward all with an equal sympathy; but when I learn that my babe is sick, or my wife, or my daughter, my sympathies concentrate upon the sufferer, and my first prayer ascends for him or her. Is it not so with God also? Are not his crippled and weeping children calling forth his warmest love and pity, the Almighty's especial sympathy for our tried race?

Religion clearly teaches: God enters humanity through Christ, goes with it through all the experiences of life and the agonies of death, and rises with it transfigured to the throne, providing a way as he passes, by which the guilty may be pardoned, elevated to a position higher than he originally possessed, and made the best beloved child in the vast family of God.

Great trial seems to be a necessary preparation for great duties. Angels were tried. Adam, when called to be the head and representative of a new race, was tried. Abraham, when called to be the father of the faithful, was subject to a severe ordeal. David, called to be king of Israel, and its sweetest singer, was subjected to the heat of a fierce furnace. Daniel, and, indeed, the whole line of prophets, passed through fire. Paul and the apostles were trained in the school of suffering and persecution. And so it was with Wickliffe, Jerome, Huss, Luther.

Wesley. It would seem that the more important the enterprise the more severe the trial to which the agent is subjected in his preparation.

May not this account for the severity of our probation? May not the race be destined to such duties in the future world as to require the severest trial as a preparatory experience? Bellamy, after asserting that God knows and has done exactly what was wisest and best, and most for his own glory, adds: "How know we if God thinks it best to have a larger number of intelligences, to behold his glory and be happy in him, but that he judges it best not to bring them into existence till the present grand drama shall be finished at the Day of Judgment, that they may, without sharing the hazard of the present confused state of things, reap the benefit of the whole through eternal ages; while angels and saints may be appointed their instructors to lead them into a knowledge of all God's ways to his creatures, and of all their ways to him, from the time of Satan's revolt in heaven to the final consummation of all things? And as the Jewish dispensation was introductory and preparatory to the Christian, so this present universe may be introductory and preparatory to one after the Day of Judgment, almost infinitely larger." Indeed, I am not unwilling to admit the strong probability of the hypothesis of Edward Beecher, "that the work of creating and training intelligent beings to know and love God is but just begun, and that the main increase and extension of the universe is yet to come; and that by the redemption of the Church the universe will be brought into such a state that that increase can be made without any hazard of any new entrance of moral evil, and be continued forever; and especially that the Church, owing to the manner of her redemption and her peculiar training, will be prepared to preside over and to train the successive generations of new created minds as no other can, and that for this end, and also as the resting-place of his own highest and most peculiar affections, she will be united to God and exalted."

# V. Why should so many pass out of life without the probation so needful for us?

A large part of our race, say two-fifths, go into the eternal world in infancy. The reason of this we may not know. ,We have no doubt that, by God's grace, they are admitted into heaven. But we can not suppose they will have that elevation of rank, that intensity of joy, or that sublimity of service which are for those who have passed through much tribulation.

"A babe in glory is a babe forever;
Perfect as spirits, able to pour forth
Their glad hearts in the tongues that angels use.
Those nurslings gathered in God's nursery,
Forever grow in loveliness and love.
Growth is the law of all intelligence,
Yet can not pass the limit which defines
Their being. They have never fought the fight,
Nor borne the heat and burden of the day,
Nor staggered underneath the weary cross."

In the day when the redeemed shall have an abundant entrance ministered unto them into the everlasting kingdom, as the procession passes, a spec-

tacle to angels, methinks they will see a great difference in the aspect and honors of the different parts of the ascending hosts. Who is that stalwart Asiatic. with elastic step, large liquid eyes, expressive countenance, so beautiful in repose, and head so ample, fullarched, and well poised above its fellows? That is he who was cast into the lion's den. Who that Jew, of majestic mien and benignant look-the appointed leader of that long and brilliant company? He who laid his head upon the block for his Master, saying, "I am ready to be offered up." Who is this broadshouldered Saxon, with look so confiding, candid, and loving? It is the glorious dreamer, who penned immortal lines in Bedford jail. All are stars; but one star differeth from another star in glory. All may soar on wings of light and triumph in immortal powers, and go forth as messengers of the throne, to bear intelligence and bring back praise; but not with equal rank. All shall be priests and kings; but there shall be rulers of single cities and rulers of ten cities. And in that day many a soul unknown to fame, and even written to dishonor, shall rise in a majesty of love and trust whose foundations were laid in the darkness, amid sufferings known only to God.

#### VI. Why should the probation result as it does?

For, in a majority of cases, it seems to develop vice rather than virtue—to lead to damnation rather than salvation. Bishop Butler replies. It is a mystery no greater, though more afflicting, than that of the millions of animal and vegetable seeds so few

should germinate, and that of these so few should come to perfection. I think, however, the subject may be relieved by the following considerations:

- I. That more than one-third of the race dies in infancy, and, we have every reason to believe, are saved.
- 2. Multitudes in the heathen world are so following the light they have as to evince that, if a greater were given, they would improve it. Such as Cornelius, whose prayers and alms went up acceptable to God. Cicero and Socrates were, perhaps, other examples of the olden time.
- 3. Many children who are converted are not numbered with the Church.
- 4. Many repent and embrace Christ of whom the Church is not informed, especially among the poor, the suffering, and dying.
- 5. Many who are idiotic or deranged, and are not responsible, are saved as children.
- 6. That Christian truth and public virtue increase from age to age. If it were otherwise, the course of things would tend to destruction; but it tends to progress.
- 7. The probabilities are that, in less than a century, all the earth will have the Gospel.

Suppose, after the world is redeemed, it should continue a millenium; and who knows but it may—a prophetic millenium? Then, at the consummation of all things, the lost to the saved may be only as the state-prison to the whole population of the state. Let us not distress ourselves over the problem. When our Lord was asked, "Are there few that be saved?" he

did not answer, but deduced from the circumstances that suggested the question a practical remark of inestimable value and universal application: "Strive to enter in:" All life, the whole universe, is a mystery, to be explained consistently with God's wisdom and goodness. What we know not now, we shall know hereafter.

The prayer of Dr. Johnson is worthy to be adopted by us all: "O Lord, my Maker and Protector, who hast graciously sent me into this world to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thy hands, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please thee to continue me in this world, where much is to be done and little known. teach me, by thy Holy Spirit, to withdraw my mind from unprofitable inquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted; let me serve thee with active zeal, humbled confidence, and wait with patient expectation for the time in which the soul which thou receivest shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake"

Then, if not before, we shall sing: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "Glory be to the Father," etc.



## FUTURE PUNISHMENT.

YOUNG men of this age are accustomed to speculate very freely concerning the attributes, proceedings, and obligations of the Almighty. They can tell what is honorable and right in him, and what is justifiable or excusable in themselves; how far God can go without forfeiting their respect, and how far man can go without forfeiting God's; and very often the issue of their studies is, that God can not punish the sinner at all. If they had made the world, doubtless there would have been no punishment, and no occasion for any; for they would have had all men not only perfect in holiness, happiness, and knowledge, but free from temptation either to sin or folly. Of course, all would have been alike; for any deviation, either in character or fortune, from the perfect standard, would have been an imperfection.

It is well, however, for us sometimes to suspend our idle, not to say blasphemous speculations, in order that we may inquire how God has made the world, and how he governs it. It is a pity that the Baconian philosophy, under which the modern sciences have made such steady and rapid advances, is so rarely applied to religious themes. Men should ask what are the *facts*, and what principles are deducible from

them, instead of evoking the principles by their own speculations, as a spider spins his web from his own bowels, and then trying to make the facts conform to them. If we have not the ability to determine, a priori, how the meanest insect should be constructed, how can we determine in what mode the universe should be built? If we can not show by what laws a leaf should be governed, how can we, independently, legislate for the immortal soul, much less for the Infinite Mind?

If there are difficulties alike in his providence, works, and Word, it may be that they arise out of our incapacity, and not his injustice, and it behooves us to wait for fuller information and larger powers to solve them. On the whole horizon of our knowledge a cloud of mystery rests. How to reconcile God's sovereignty with man's freedom, or God's justice with man's proneness to evil, or God's holiness with the inroduction of sin, I know not; yet I am sure of the terms.

The doctrine of the Bible is, that the wicked, at the final judgment, go into everlasting punishment, the righteous into life eternal. Put the Bible into the hands of a Brahman, Mohammedan, Deist, or any other impartial judge, and ask him whether it plainly teaches this doctrine. What think you will be his answer? How has the Church, in all ages, with exceptions scarce worth naming, interpreted the teachings of Scripture on this subject? Can a different interpretation be put upon them without rules of exegesis which would throw doubt and uncertainty over the whole volume? Can it teach that there is a limit to the sufferings of the lost, without also

teaching that there will be a like limit to the joys of the redeemed? The same Greek adjective qualifies both. If, on an essential point of doctrine, the praying Church has been misled for more than eighteen hundred years, can the Bible be deemed a revelation to mankind? Yet the doctrine meets with great opposition. Nor need we wonder at this. No considerate mind can contemplate the irrevocable loss of an immortal soul without being appalled. The pulpit has caused prejudice against it, by describing the Scriptural threats of future punishment as literal.

In my youth I was accustomed to visit the "Infernal Regions" in the Museum at Cincinnati. They were constructed by the sculptor Powers, after Dante's description. Behind a grating, he made some dark grottoes full of stalactites and stalagmites, with ghosts and pitch-forked figures. The artist himself, arrayed in a black robe, disfigured with death's-head and cross-bones; his forehead horned, his foot clubbed and cloven, his nose a lobster's claw, his hand armed with a wand, connected with an electrical machine, so that he could give one, going near the grating, a good shock,—used to go in at certain hours to personate his Satanic Majesty. There, surrounded by horrible automatic figures, with coarse imitations of groans, hisses, and thunder and lightning, he reigned supreme. by means of wires, over his dark domains, punching, tossing, and decapitating at pleasure. Whether he intended it or not, the result was to shake the spectator's faith in the popular view of hell.

I once heard a man in the streets of New York proclaiming a hell of literal fire, intensified by brim-

stone, into which sinners, with flesh as sensitive as ours, are plunged, to endure interminable and everincreasing suffering; and, watching the crowd, I discovered that the sermon had an effect opposite to that which the speaker intended. No wonder. Into a literal hell the righteous might be plunged, as good men were tortured by the Inquisition, but not into the true hell, which is the penal condition of a condemned sinner. A literal fire might be endured by a holy man, for the spirit of a man will sustain his infirmities; but the true hell is intolerable, since a wounded spirit who can bear? A literal fire might be quenched; the threatened fire is unquenchable. From a literal hell an escape might be effected; but how can ye escape if the fire is the penal essence itself? In literal fire the body only could be burned; but we are taught not to fear them which can kill the body only, but to fear him who can destroy, that is, ruin, both soul and body in hell.

The mind revolts at the idea of burning living men in a furnace of fire; but it can not escape the idea of the furnace of remorse. The prejudice has been increased by the *spirit* in which God is represented as inflicting the pains of perdition. When he is described as angry with the wicked, the words must be taken in an accommodated sense. Things unknown must be represented by things known. There is a feeling in God toward sinners analogous to that which men feel. It is not a spirit of revenge, nor inconsistent with either tranquillity or benevolence; it is a steady displacency at sin, with a fixed determination to punish the transgressor. It

can not be supposed that God is *impassive* in regard to offenders. To be indifferent to vice, is to oppose virtue; to look with complacency upon injustice, is to be unrighteous. Does not God expect us to feel when another suffers wrong, as we would if we ourselves were the injured party? Will he demand of us a feeling that he does not cherish himself? On the subject of future punishment, are the facts of nature in harmony with the teachings of revelation?

I. That we are under government is evident. To be under government is to be subject to law. Law is a forecertified connection between voluntary conduct and its results. The laws to which we are subject correspond to our compound nature and relations. Thus there are physical laws-circumspection, exercise, temperance—to which are annexed, as penalties, loss of limb or life, or premature decay. There are intellectual laws, such as mental discipline, the accumulation of knowledge, and the application of our powers to useful purposes, to which are annexed the penalties of mental weakness, ignorance, and a low social position. There are also moral laws—truth, justice, charity—the penalties of which are internal disquiet, the scorn of mankind, failure in our pursuits, and an incapability of enjoying this life, and an abiding fear of a worse one. We can perceive these consequences; we can originate or omit their causes. It matters not how these laws are communicated, so that they are discernible; nor how they are executed, whether by a police or by the silent forces of nature. Civil law would be none the

less law if it were communicated by telegraph and enforced by steam. Natural laws are as much laws of God as if they were written in lightning on the cloud, or uttered in thunder from the sky; as much laws as if God sent visible angels to inflict their penalties with tangible scourges.

Something ordains these laws; that ordainer is our Governor. We are capable of perceiving that he is intelligent and moral, and that his relations to us as our Creator, Preserver, Benefactor, and Ruler, give him claims upon our love, trust, gratitude, and obedience, and that the absence of these graces must give rise to punishment proportionate to the magnitude of the relations on which they are founded. Reason points to another world, and teaches that, as we are under government here, we may be there.

- 2. That our character and conduct in this world will influence our condition in that, is a supposition enforced by many analogies. The sins of youth are often punished in old age, the virtues of youth rewarded in after life. In general, the character of our youth determines our character and fortune in the subsequent stages of mortal life. "The boy is father of the man." May not the man, in the same sense and the same way, be the father of the angel or the devil? Is it not just what, without revelation, we might believe, that as a good boy ripens into a good man, a good man may mature into a good angel, or an evil man into a bad one?
- 3. Hence, third, in all ages and nations, men have believed in future rewards and punishments, as the

religions and the poetry of all nations abundantly attest.

The one hundred and eighty millions of Mohammedans, the one hundred and fifty millions of Hindoos, the three hundred millions of Buddhists, to-day, believe in future punishment, as well as the three hundred millions of Christians, with exceptions not worth naming.

Even the few who profess to believe that men. however wicked their lives, pass at once, at death, to glory, will hardly stand a severe test of that faith. A captain, conveying many of our ministers to a conference, on avowing his Universalism, was asked if he had a passenger who gave to his boat all the trouble in his power, whether, on arriving at Buffalo, if he should make a feast, he would invite the troublesome passenger to attend it? He replied, "No," and departed. After a time, returning, he said, "Gentlemen, I have been reflecting, and I must say that human nature is so infamously bad, that if I were to make a Bible, I should put some hell in it." Dr. M'G. told me that a neighbor, who was a Universalist preacher, had a lovely daughter who was deceived and ruined. He was relating the villain's arts with deep emotion, when the doctor said, "I believe that if he do not bitterly repent, a just punishment awaits that seducer beyond this world." The response was, "If there is not a hell, there ought to be, for such scoundrels." Indeed, I understand that Universalists have generally abandoned their doctrine and become restorationists.

4. God, as Creator and Preserver, has a right to

govern, and we, as creatures, are bound to obey. His attributes are a sufficient guaranty that his purposes are wise and his ways just. As his laws are for our good, it is benevolence which prescribes them, and presents the most powerful motives to induce us to observe them. In addition to the commands of a rightful sovereign, and a consideration of our own interests, the mercies of God, so numerous and rich, one might suppose, would lead us to constant obedience; but if infinite Wisdom sees that nothing less than eternal sanctions can adequately guard Divine law, infinite Love may have annexed them.

5. The announcement of the sanctions of the moral law on the part of the Sovereign of the universe, is, we believe, but a statement of a law of nature. The law of a tree, a fish, a bird, a man, is that formula which expresses the conditions of its being, development, and health. When a parent enjoins upon his child wholesome food, and threatens disease as a consequence of disobedience, he does not lay down an artificial law, but describes a natural one So, when God proclaims the moral law, he lays down the conditions of spiritual life, and when he annexes the penalty he informs us of the natural results of violating these conditions. If a son, without any instruction, prohibition, or threat of his father, put himself in a dark cellar, drink stagnant water, eat putrescent food, and, instead of walking the green earth and joining the company of his fellows, chain himself to a bolt, he must soon suffer disease, derangement, death; so if, without any prohibition from Heaven, he hide upon the dark mountains of unbelief, supply his

soul with lies, and sin as with a cart-rope, he must suffer moral disease and death. The commands of God and the laws of nature coincide. He does not inflict tortures upon the lost, but he does banish them from his presence and the glory of his power; even as a father, in order to secure the peace and protection of his household, bids the prodigal son, who has been long borne with, reproved, admonished, disciplined in vain, to leave the paternal roof, for which he has rendered himself both unworthy and unfit. The term translated punishment, in the text quoted from the Savior, means cutting off, that is, from life. "Ephraim is joined to his idols, let him alone." No more terrific words can be spoken in heaven or earth or hell, than when God says to the sinner, "Let him alone."

6. This banishment from God itself takes place, we may suppose, not by force of an armed police, but by the silent, invisible workings of natural and necessary law. The means appointed by God for our happiness, when perverted, produce our woe. The eye, when abused and blood-shot, shuns even the most charming landscape; the ear, pierced until it is inflamed, shrinks from the finest harmony; the tongue, diseased, loathes the most delicious sweets: the limbs, rheumatic, can not be drawn to the most pleasurable and healthful exercise. It is so with the soul. The understanding, which was made to apprehend and adore God, when long trained to turn away from his attributes and relations, and ignore his claims, hides from him as guilty Adam in the Garden; the affections, though formed to love God, after having been long trained to hate him, are incapable of their normal action; the will, designed to run in the groove of God's law, after having long been confined to ruts, which run athwart it, can not run in its proper path. Hence, the lost soul must regard the company, the employments, the enjoyments of heaven as irksome, oppressive, torturing. It would instinctively run from the Father so deeply wronged, and his faithful children, so grossly maligned and bitterly reviled. Machiavel said he did not wish to go to heaven among poor monks; he preferred hell, where he would have the company of popes and cardinals.

Nor can we expect God to reverse his laws in order to save the sinner from these consequences. To save the man who leaps from a precipice, should gravitation be suspended, and the universe ruined? or should a special intervention occur, and thus uncertainty as to the results of our actions be introduced? To save the lost, should sin be made the law of life, righteousness the law of death, and heaven and hell change places, or be mingled? Would this be justice to the righteous, or would it be advisable to unsettle all the moral laws, and throw uncertainty over all the moral issues of the universe? The law of God, therefore, is not the conflict of will with will, but of wisdom with folly. knowledge with ignorance, right with wrong-the announcement out of parental love, of the conditions of spiritual life, happiness, immortality. The punishment of sin, therefore, may be contemplated, not as the overflowings of wrath, but the outworkings of

natural law, coincident with the judgment of infinite righteousness.

There must be a correspondence between character and condition. Dr. Olin, dying, said, "I love God so, that it is impossible for me to go elsewhere than to heaven." And it is to be feared that thousands in leaving the world might say, "I hate God so, that it is impossible for me to go elsewhere than to hell." "Myself am hell," Milton makes Satan cry.

Theodore Parker, who taught that God, having created from a perfect motive, for a perfect purpose, of perfect material, and by perfect means, and that the Creator, being the only cause, men are not responsible, but pass through sin to glory—Judas Iscariot and St. Paul alike—thus describes the old glutton: "Now he is old, his desire has become habit; but the instruments of his appetite are dull, broken, worn out. He recollects the wine and the debauch once rejoiced in. Now they have lost their relish; his costly meat turns to gall in him. He remembers nothing but his feasting and his riot and his debauch. He has had his skin full of animal gluttony-nothing more. He thinks of the time when his flesh was strong about him. So the Hebrews, whom Moses led out of thralldom, remembered the leeks and the onions and the garlic, which they did eat in Egypt freely, and said, Carry us back to Egypt, that we may serve false gods and be full. He dreams of his old life: some night of sickness, when opium has drugged him to sleep, it comes once more. His old fellow-sinners have risen from

the dead. They prepare the feast; they pour the wine; they sing the filthy ribald song; the lewd woman comes in his dream—alas! it is only a dream; he wakes with his gout and his chagrin." Suppose the opium had killed him, and he had awoke in eternity instead of time, would he have been fit for heaven and its angels, or would he have cried, "Carry me back to the bottle and the brothel?"

The same writer describes Aaron Burr, as he approached death: "He was possessed of almost every loathly sin that human nature could, hold and yet hold together. He was more than eighty years old. But the old age of Aaron Burr-would you even wish worse punishment for the worst man that ever lived? The nation hated him not without cause, for he turned a traitor to America. Within him all was rotten. He was a faithless friend; a subtle and merciless enemy; a deceitful father, who sought to sell the honor of his only daughter, and she a wife and mother, too! Some night in his last days, when pain, most ignominiously got, kept him from sleep, perhaps conscience came, and beat the reveille in his heart, and his memory gave up its dead; the buried victims of his debauch rose before him, of his treason, of his lust, his malice, his covetousness. his revenge!" Suppose that night his last, and he enters the eternal world. Is he, "the worst man young America ever gathered in her bosom," fit to take up a harp on high and sit down with angels and the saints made perfect?

You recollect that duel which gave name to *Bloody Island*. The combatants fired, and wounded each other

fatally; they were propped up in their blood and passion to continue the conflict until death came to close their eyes. From their bloody corpses, did their brutal souls go to embrace each other in the realms of bliss as loving angels? To me, it is simply inconceivable. Can the bear of the forest find his home in the sea, and become the companion of salmon? Can a mountain, spouting cataracts of fire and sending torrents of lava down its sides, bring forth the peach and the olive?

- 7. The particular objections to future punishment are such as these:
  - (1.) It follows actions advantageous or pleasurable.
- (2.) It is out of proportion to the sins for which it is inflicted.
- (3.) It comes long after the sins have been committed.
  - (4.) It comes suddenly and violently.
  - (5.) It is never presented to the mind as certain.
- (6.) It is inflicted for sins, many of which are the results of infirmity or inattention.
  - (7.) It affords no opportunity of recovery.

These objections may all be answered by the course of natural providence. Let us illustrate.

No one is more common than the second; namely, that the punishments of the future world are disproportionate—some say impossible, because *infinite*, though they are infinite only in the *sense* in which the *soul* is; namely, in duration—yet how often do cases occur in this life, in which, *according to our notions*, punishment is out of proportion.

a. Here is one who, in an hour of unlawful indulgence, contracts a disease that affects, first, the flesh,

then the general health, then the very bones. He loses at once his self-respect and his occupation; he consumes his resources upon physicians, and is finally taken to the hospital. There I saw him after he had been six years under treatment, the bones of his head gradually sloughing out. He was a wreck, alike in body, mind, fortune, and reputation; reminding one of that Scripture, "And thou mourn at the last, when thy flesh and thy body are consumed." An hour's illicit pleasure, a life of disappointment, misfortune, shame, and unavailing regret! What makes the case stronger is, that the sin was prompted by natural passion, and committed, not deliberately, but precipitately, under the influence of sudden and strong temptation, by which the sinner was, as it were, invaded and overtaken; and, instead of being accompanied with monitions of coming vengeance, was attended with stormy pleasure.

b. Take another case. An aged clergyman tells a falsehood, which secures to him a barrel of flour worth six dollars. The act was done inconsiderately. For a time, he experiences no inconvenience, and is led to suppose that it will be covered up; but it is whispered from ear to ear, and at length published on the street-corners. It must be noticed. He brings suit for damages; the case is investigated in the civil courts. After long and expensive litigation, it is decided against him. His character and fortune are both gone. From the civil courts, the case goes to the ecclesiastical. He is expelled both from the ministry and the Church. Without trade, occupation, means, or reputation, he is thrown, in his old age, upon a cold and

scornful world, with a large and lovely, but dependent family, whose fair prospects are blasted by one fell sin, which the world may call little, but whose consequences are fearfully great, and are propagated through coming ages.

c. Perhaps no objection seems more formidable than this, that it is inconsistent for God to punish with irrecoverable loss a being so *infirm* and unfavorably situated as man.

But here is one brought into life in a vile and unbelieving family. From the cradle, his companions are thieves and drunkards, his conversation has been interwoven with oaths, his education has been neglected. No religious principles have fortified him against temptation, no pious examples have led him to pray. He drinks, steals, murders. He is arrested. tried, condemned, executed. Here we see that neither defective organization, defective education, the inculcation of wrong principles by parental authority, the power of temptation, bad example, nor unfavorable external circumstances, can prevent even fatal punishment under the righteous providence of God. After all, he might have known and done better. We may stand beneath the gallows and talk of the mercy of God, the weakness of man, the doctrine of necessity, the irresponsibility of creatures such as we are, but it does not prevent the criminal from swinging off. May not the providence which assigns the gallows to such a man, assign perdition to an impenitent sinner?

d. It is, however, to the *eternity* of future punishment that the chief objection lies. This element of it results, I suppose, from the fact that there is no

process for changing moral character beyond the grave. Life is the seed-time, eternity the harvest. "Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap." This is in perfect analogy with all nature. The character of the crop is determined by the nature of the seed, and the crop, once fixed, is not changed at pleasure in the harvest-time. It is in analogy with providence also. When God excludes the impenitent sinner irrevocably from heaven, he does precisely what we do every day. What respectable man will admit to his confidence one of bad character? Who that has a family of virtuous daughters, will admit to his parlor the inmates of the penitentiary? Should a weak benevolence induce one to do so, the terrible consequences to his household and to society would convince him that his fancied benevolence is cruelty. Shall we be more careful of our dear ones than God of his angels? The necessities of the moral universe demand the social exclusion of criminals, and this exclusion must continue as long as the character continues; that is to say, it would be everlasting in this world if criminal character were immutable and human society eternal. Nor is this prolonged wrath-wrath in one sense, though mercy in another-deemed disproportionate, even though the criminal performed his deed of fraud or lust or blood or treachery in a minute. Indeed, the time occupied by the criminal act is nothing, the character behind the act every thing. Moreover, every act of man, however instantaneous, propagates itself forever-inward upon the soul, outward upon the universe.

Nor does the time during which a criminal has endured punishment entitle him to claim mitigation of it. A man has wronged you. You meet him a year after—a thousand years, a million; you will not extend your hand to him, though all that time he has suffered in consequence of his sin, unless you know that he has repented; for, instead of being less a sinner for his million years of suffering, he is more so, since all that time he has been assuming and cherishing his sin. Should you meet him on the plains of heaven, you would shun him all the same, if you knew that his character was unchanged. Judas, though dead, is execrated wherever Christ is known. This execration has come down the ages, and will go on through ages to come, and would be eternal if the Christian world were; and if he could be raised and made immortal here, would eternally suffer it. Why should we complain that God should do in eternity just what men do, as far as they are able, in time?

Is there any thing in the character of God to prevent this result? There is; that he is above man. If he is infinitely good, he must desire the salvation of man; if he is infinitely wise, he can devise means for this purpose; and if he is infinitely powerful, he can execute those means. Now change the terms. If God is infinitely holy, he desires to prevent sin; if infinitely wise, he knows how to prevent it; if infinitely powerful, he is able to prevent it; therefore, there is no sin. But there is sin; therefore the argument is not valid. Again, if God is infinite love, he must desire that all his creatures should be happy;

his infinite wisdom and power are able to achieve what his infinite love conceives; therefore there is no misery. But look at the facts. God does not violate the moral organization he has set up. He moves in accordance with the law. He is to be judged, not by our speculations, but by his providences.

Is there any thing in the nature of the soul to prevent its continued depravity? There are certain general principles we must keep in view in this discussion. I. Moral character depends absolutely upon volition. 2. The human will is free. It can defy a universe to control it. God himself can not control it. It may be reached only indirectly, through mind and heart, by motives. 3. Although infinite power, wisdom, and goodness are engaged in this life to persuade sinners to be saved, yet we see men resist all, and go on in wickedness down to death.

Now, if men resist infinite motives in time, may they not in eternity? Will not the principles of moral government which prevail on this side of the grave, prevail on the other?

> "Of God above or man below, What can we reason but from what we know?"

Is there any thing in infinite *space* or everlasting *duration* to alter these principles or their results? Granted that there is a possibility that, in eternity, motives may be so modified as to produce greater effect, or the heart be so molded as to be more susceptible of good impressions, but are there analogies to favor either supposition? The longer men sin, the more easily they can; for every act of transgression

weakens conscience, stupefies intellect, hardens heart, adds force to bad habit, and takes force from good example. And, surely, there is nothing in such associations as wicked affinities will insure to the sinner in the future state to incline him to repentance.

Is there any thing in death to change the moral character? All we know of death is that it disorganizes the body; but sin is not in the body, but the soul. All changes analogous to death leave the soul unchanged; such are sleep, swoon, suspended animation. Let a man go to the very door of death and be brought back, he is the same in character as he was before the wheels of life were arrested. No dissolution or combination of the mere carbon and hydrogen of our bodies can alter the moral nature of the soul.

It is said that in the necropolis of ancient Egypt there have been found two kinds of mummies-one from which the vital organs have been removed, the other complete. Dr. Grusselbach, an eminent Swedish chemist professor of the University of Upsal, has come to the conclusion that the Egyptian mummies are not all bodies embalmed for death, but that some are the bodies of individuals whose life has been momentarily suspended, with the intention of restoring them, at some future time, the process of which has become lost. The professor has been experimenting with a view to this lost art. For example, he benumbed a snake, as if it had been carved in marble, and it was so brittle that had it dropped it would have broken to pieces. After keeping it in this state for years, he restored it to life. For fifteen years, this animal under his hand has been undergoing a series of deaths and resurrections. He has petitioned the Government for a criminal condemned to death, to be subjected to a similar process. Suppose the professor's theory to be correct, and the art of restoration be recovered, and applied to one of those mummies in the age of Pharaoh, would not the restored man, judging from all the analogies we have, be just such as he was when his life was suspended? The changes in the world would have wrought no changes in him; he would speak the language, maintain the principles, breathe the spirit, with which he died.

8. Concerning the character of hell there are various opinions, which may perhaps be reduced to five; namely, that it is, I. A lunatic asylum; 2. An idiotic institution; 3. A scaffold; 4. A reform school; 5. A prison, where men are excluded from home, necessarily restrained, and compelled to suffer the natural results of their sins.

The first two may be taken together. There are various analogies to support the supposition that sin disorders the soul. All sin is a perversion of power; perverted power has a tendency to introduce disorder into the machinery on which it is excited. Criminals generally act so that men reviewing their conduct say they must be crazy. Anger was called by the ancients a short madness; and the saying, "Whom the gods would destroy, they first make mad," has been for ages proverbial. We know that sin frequently terminates in insanity. The possessed in old times were called lunatic. This view, however, affords but little relief to the mind; for of all calamities

that can happen to man, mental alienation is the worst. Hopeless insanity, raging—what can be more appalling! Scarcely less dreadful is the contemplation of eternal driveling idiocy—a transformation by which the moral attributes are eliminated, the intellectual paralyzed, and the memory of the past extinguished, existence and consciousness only being left. Here would be perpetual punishment, and an eternal example of penal infliction without suffering. But all descriptions of the future world which revelation contains, seem to require something more than this; and providence, so far as I can discover, supports the Scriptural descriptions by almost all its analogies. Does not the sense of justice support both?

Is hell a place of reformation? Are there within its walls an offer of pardon and means of regeneration? In this life there are. Is not reason in harmony with revelation, in declaring that in the life to come there are not? Does the incorrigible soul carry in itself the elements of regeneration? Does it not contain the opposite—unbelief, estrangement from God, hatred to holiness? Is punishment a regenerator? Goodness leads to repentance, but does wrath? Banishment from God and all holy beings, the companionship of evil spirits and of the lost men in the universe, are a poor process of regeneration. Are there any probabilities that a second probation, in which mercy and grace should be offered, would work out any other termination than the first? Are any mercies or motives conceivably greater than those already resisted?

In London I beheld a chapel made in the manner

of the Crystal Palace—an iron frame, with glass windows. It was put up for the benefit of the sinful crowd who went to no Church. But what was its condition? Riddled completely by stones. Spurgeon once appeared preaching in the streets of the same purlieu; but they stoned him, instead of hearing him. Should Jesus Christ himself appear in that purlieu, and walk up and down preaching mercy, with blood streaming from his hands and tears from his eyes, would they not stone him also? But their condition is not as bad as that of the lost. Would they desire a transfer to heaven, after an experience of a hundred or a thousand years in hell? An old man named Barnacles was, on last New-Years' day, turned out of Whitecross-street Prison, London, after having been there twenty-seven years for non-payment of Government costs. He returned again next day, and begged to be restored to his old quarters. The light of the sun was too bright, the air too dry and pure, the water too fresh, and all his bodily organs were out of proper relation to the outside world, and his moral relations too; for he had been shut up during a generation that had made more rapid advance than any other, and had got out of both his sight and sympathy.

Men say, How can God look down and see lost men in everlasting torment, or how can their sufferings be of any use to the universe? It is easy to ask such questions, and equally easy to ask others. Why did God permit sin to enter the world? why keep in existence the fallen angels? why perpetuate a race of sinners, instead of destroying it?—for how

can God listen to the curse which rolls round the globe and down the ages, as men seethed in iniquity, or how can their sins and sufferings benefit the universe? To my mind, nature and revelation unite in teaching that hell is a prison, where men, shut out of heaven, are under restraint, and suffer the natural results of impenitent, sinful character. Would it not do for God to forgive these sufferers, and admit them to heaven, out of infinite and sovereign mercy? Does not justice forbid the one, wisdom the other, and nature both? Would they not carry their condemnation and damnation to the river of life?

Some hope to escape through the love and sacrifice of Jesus. We must recollect, however, that Jesus was holy. A man of obscure perceptions, feeble mind, and uncultured conscience, will have but little indignation against wrong; but it is otherwise with an enlightened and holy man. If, in proportion as our minds are enlarged, our hearts purified, and our consciences cultivated, our abhorrence of wrong and aversion to it increases, what must be the moral indignation of the infinite and holy God against wrong-doers? Men sometimes hold up the mild God of Christianity in contrast to the stern Deity of the Hebrews; but little do they know about either. The Lamb is, indeed, the emblem of love; but what so terrible as the wrath of the Lamb? The depth of the mercy despised is the measure of the punishment of him that despiseth. No more fearful words than those of the Savior! The threatenings of the law were temporal, those of the Gospel are eternal. It is Christ who reveals the never-dying worm, the unquenchable fire, and he who

contrasts with the *eternal joys of the redeemed*, the *everlasting woes* of the lost. His loving arms would enfold the whole guilty race, but not while impenitent and unbelieving; the benefits of his redemption are conditional.

Indeed, upon the theory we are combating, it is difficult to find any purpose for the scheme of redemption. What does it do? Does it save us from sinning? No, we certainly do sin. Does it save us from suffering for sin? Certainly not; for it is contended that we suffer in this life exactly in proportion to our sin. Does it save us from eternal torments? Surely not, if we never were exposed to them.

If this doctrine be true, it should be preached. Error can do no good, truth can do no harm. If God has threatened eternal death, he must see that this penalty is necessary to restrain finite mind and induce it to lay hold on proffered mercy; and if so, it is cruelty to cover up the threatening. Ministers are watchmen upon the walls, to warn the city of the approaching sword. Shall they close their eyes upon the on-coming columns of the foe, and let the doomed city sleep? If the flames are curling around the pillow of your neighbor, is it anger or mercy to cry fire? "He that is a hireling seeth the wolf coming, and leaveth the sheep and fleeth, and the wolf cometh and catcheth the sheep. The good shepherd giveth his life for the sheep."

When a physician is in doubt whether his patient's case is one of increased or decreased action, he resolves the doubt by the effect of remedies. Where the punishments of the future world are generally disbelieved,

what is the consequence upon moral character and public peace? An atheist says: "Men made laws to govern the world, but they saw that much evil was committed that could never be brought to light. To correct this, they feigned an All-seeing God, who should be a witness to what might occur in darkness, and in the secret chambers of the breast, and a Judge who could bring men to account beyond the grave." How strong this testimony from the mouth of an enemy, as to the tendency of this doctrine and its necessity to human government! If it were obliterated from the minds of men, would human society be endurable? A murderer, not long since, as he stood upon the scaffold, said to the crowd at his feet: "I am guilty, doubly guilty. I have no apology and no regret. I have sought pleasure to the utmost at every sense. I have satiated every appetite, and gratified, without limit, every passion. I have done it deliberately and understandingly; for I believe there is nothing beyond the grave, and, therefore, no judgment and no hell."

Wherever future punishments are rarely alluded to in public instruction, what is the result upon the Church? Superficial conviction and conversion, an easy piety, an accommodating and inactive membership, between whom and the surrounding population but little difference is discernible, and a generation growing up worldly, reckless, God-defying. Wherever the penalties of the law are lowered, the conception of the heinousness of sin, the depravity of nature, and the value of redemption are lowered also.

A system into which this doctrine enters, under-

lies the piety of the Church in all ages. It is, in the language of Dr. Hodge, "the great granitic formation whose peaks tower toward heaven, and draw thence the waters of life, and in whose capacious bosom repose those green pastures in which the Great Shepherd gathers and sustains his flock." The powerful revivals of the past occurred under the preaching both of the Law and the Gospel. Such was that of Massilon, Bourdaloue, Bossuet, Wesley, Jonathan Edwards, Payson, and Whitefield. Speaking of the last, the Pennsylvania Gazette of 1739 says: "On Thursday last, the Rev. Mr. Whitefield left this city and was accompanied to Chester by one hundred and fifty horse, and preached to seven thousand people. On Friday he preached twice at Willingstown to about five thousand; on Saturday, at Newcastle, to about two thousand five hundred; and the same evening, at Christiana Bridge, to about three thousand. On Sunday, at White Clay Creek, he preached twice, resting about half an hour between the sermons, to about eight thousand, of whom three thousand, it is computed, came on horseback. It rained most of the time and yet they stood in the open air." During his progress, some of the newspapers reported that he preached to twenty-five thousand at once.

What was his doctrine? for, though it was his eloquence that attracted, it was the truth he uttered that impressed the people. His enemies wondered that people should so follow and reverence a man who called them to their faces "half-devil"—a plain proof that he taught the doctrine of human depravity, even as our blessed Lord, who said, "From

within, out of the heart proceed evil thoughts, adulteries, murders," etc. Infidels said he "shook his fellow-men over the pit of hell"—a conclusive evidence that he preached the doctrine of future punishment. But what were the effects of his preaching? Let us hear the testimony of a sagacious though not religious observer. Dr. Franklin says: "It was wonderful to see the change made in the manners of our inhabitants. From being thoughtless or indifferent about religion, it seemed as if all the world were becoming religious; so that one could not walk through the town in an evening without hearing psalms sung in different families of every street."

The longer I live the more I am impressed with the depravity of human nature and the danger of an impenitent heart. We may talk of natural goodness, but not find it; we may theorize about infant regeneration, but not trust to it. Inclined as I have been to take amiable views of humanity, and if not to prophesy smooth things, at least keep back dreadful ones, I confess I see the folly of trying to be wise above what is written, and the necessity of using the law as a schoolmaster.

But one cries, I can not bear the thought of eternal pains. You need not. Hell was not dug for man, but for the devil and his angels. If any man goes there, he will be a perverse intruder. Nor can he press his way thither without marking his path by the blood of the Covenant; for Christ has laid his Cross athwart the human sinner's path to perdition.

Let none of us say, "The harvest is past, the Summer is ended, and we are not saved." Let

not unavailing cries call forth even from merciful Heaven the reproach, "Because I called and ye refused; all the day long I stretched forth my hand, and no man regarded." Now, all invites; the Spirit and the bride say, Come; Heaven and earth say, Come. Let him that heareth say, Come; and whosoever will, let him come. The Father bends over you with bowels of compassion, and asks, Why will you die? The Savior from his cross cries, come unto me all ye that labor, and I will give you rest. The Spirit knocks, waiting long for entrance.

## VII.

## NECESSITY OF THE GOSPEL.

WE are under laws both of virtue and piety, enforced by penalties running through two states, the present and the future. The importance of obedience to these laws must be apparent to every one. To him who looks no further than the present life, they are commended by considerations of health, happiness, honor, and prosperity; to him who looks above the skies, by the unspeakable rewards of eternity. Nothwithstanding the obvious importance of this obedience, mankind rarely render it. This is clear from the entire history of the race, account for it as we may. If there is any thing that can correct this manifest perversity, it is infinitely desirable. To find this reforming agency without the Gospel, has been the problem of the ages. The experiments of mankind with this view may be grouped under three heads—government, education, and religions of human invention. A few words on each of these in order.

I. And first of government. "Human nature is bad," cries the statesman; "because it has had a bad chance; wickedness springs from poverty and ignorance; righteousness will issue from competence and knowledge; these from public justice, and this from a liberal and paternal government." "No," cries

another; "man, weak and erring, needs the hand of a master to guide him; human government has not been sufficiently severe. We need a more vigilant and effective police, a more prompt and unsparing judiciary, and a more severe criminal code." Make your experiments, then. Alas! you have been making them, in all lands, for the last six thousand years. And what has been the result? Grant that one government is better than another, that a bad government may seriously interfere with the progress, happiness, and prosperity of the people, and a good government promote them all; grant that we have reason to rejoice at the progress of liberal principles. the undermining of Asiatic despotisms, the breaking up of caste, the gradual elevation of Turkey, the deliverance of Greece, the emancipation of American republics, the advance of free government in Italy and Spain, the decay of servile, moribund, priestridden Austria, the freedom of Hungary, and the enlargement of vigorous, progressive, Protestant Prussia, until it has come to be the presiding power of Germany,—still, there is a deep philosophy in the celebrated couplet of Dr. Johnson:

"How small, of all that human hearts endure,
That part which laws or kings can cause or cure."

The virtue and piety of the people lie beneath the reach of civil government and beyond its scope. Its purpose is to *protect*, not to *reform* society; it can reach only to the actions of men, not the springs whence they issue; its lictors are mortal, its fasces material.

We have had all forms and degrees of government, and vice and impiety alike under them all. Monarchies of every degree, from that of the Asiatic despot to that of the limited English queen; aristocracies, in all their varieties; and republics, from the democracy, where every man goes with his weapon to the capitol, to that which is federative and representative, have all exhibited the most scandalous iniquity. So that government, whether weak or strong, with the merciful laws of Solon, or the sanguinary code of Draco, in this form or in that, can not secure man's obedience to God's laws. Indeed, the shape of the government seems to have but little influence upon the virtue of the subjects. Greece was as wicked under her rude democracy as under the iron rule of Philip; Rome, under Sylla, as bad as Rome under Nero; Carthage on one shore, as her oppressor on the other; France under the republic, as France under the emperor. If there are republics in our day better than these, there are monarchies also; and the improvement is due to other causes than the form of the governments. Nor can we ourselves boast. We have, indeed, a model republic, formed with the experience of all ages before us, formed in a new world, under the blessings of an enlightened Christian civilization, and by men of rare wisdom and patriotism. Yet have we universal virtue? Let the cabals, the chicanery, the deceptions of our elections, the bribery and corruption of our capitals, and the mobs of our cities, answer.

Under every form of government, some of the subjects are favored with all the advantages it can

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bestow—liberty, power, honor. Are these perfect in virtue? Is the palace more likely than the cottage to present an example of holiness? Are the oppressed always destitute of goodness? Are not they the most likely to furnish its sublimest exhibitions? What of the Waldenses, the Puritans, and the sufferers from whom all civil rights are taken, and who nevertheless

"Read their titles clear
To mansions in the skies?"

Virtue and piety are neither to be secured nor crushed out by any form of government. "True," says one; "take away all government, civil and ecclesiastical, let there be neither king nor priest, and nature will assume her proper grace and motion. Alas! anarchy has too often been tried. There is no government which is not preferable to it-none in which depravity is so fearfully developed, and earth exhibits such a picture of hell. Indeed, it is impossible for society to exist for any length of time in this condition. The reformation of man is not to be effected by political improvements. Draw your picture of a lovely island, with no rulers but the people, free from famine and vice, and glowing with the smiles of liberty; but you shall never realize the golden dream without something more than the statesman's art.

There is a favorite scheme for making men virtuous by favorable external circumstances. It is to bring families, fortunes, labors, enjoyments, to a level, make all resources common, and mete out from the general stock an equal portion to each

individual, demanding from him in return only such service as he may be able conveniently to render. This is the theory: Man, having adequate food, shelter, clothing, exercise, company, and books, will be comfortable; being comfortable, he will have no temptation to vice, and therefore must needs be virtuous. Here is equality, and therefore a cure for envy and jealousy; here is freedom from wrongs, and therefore from ill-will and revenge; here is liberty, and with it deliverance from all political disquietude, scheming, and rebellion; here is fraternity, and with it a cessation of all the conflicts of avarice, pride, and ambition; here is assurance of future good, as well as present, and a consequent emancipation from all care, anxiety, and covetousness.

Beautiful Utopia! but not written either in the human heart or human history. Wherever there are passions and the means of unlawful gratification, there is liability to sin. Nothing can prevent but the restraints either of law or religion. Communism presents us with both the conditions necessary for sin, without either of the restraints. And the results of its experiments are answerable to this view. Before them the Garden of Eden, behind them a desolate wilderness. Virtue is not dependent upon favorable external circumstances. Witness those who were sawn asunder, stoned, tempted, slain with the sword; who wandered in sheep-skins and goat-skins, destitute, afflicted, tormented; yet out of weakness were made strong, waxed valiant in fight, turned to flight the armies of aliens; and those who in much patience, in afflictions, in necessities, in distresses, in stripes, in

imprisonment, in tumults, in labors, in watchings, in fastings, were co-workers with God. And what shall we say of the daughters of the dairyman and the shepherd of the plain? That there are circumstances in which a community of goods is proper, will not be denied. Such were those of the infant Church at Jerusalem. The destruction of the city had been predicted, and was hourly expected; persecution was raging against the Christians, and there was no telling what an hour would bring forth. To gather together possessions, put property into the hands of faithful trustees, supply the wants of all from the common stock, and stand in waiting to depart, was the dictate of prudence. But that the Scriptures do not enjoin such an arrangement is clear, and that they imply a different order is evident from precepts which enjoin hospitality, economy, liberality, etc., which all presuppose an unequal distribution of property. Nor have we any inspired intimation that communism is a means of reformation. It has long been tried. Among Buddhists, the priests have vainly sought sanctity by renouncing marriage and property. Among the ancient Jews, the Essenes formed a community in the desert near the Dead Sea, and the Therapeutæ another, near Lake Mœris, in Egypt; but without the expected results. The history of the monks of the early Church, of the Beghards, and the Beguines, and the Brethren of the Free Spirit, do not encourage the hope of attaining holiness by socialistic or communistic schemes. Since the Reformation, the Heavenly Prophets, the Anabaptists, the Libertines and the Familists, have given additional and most

melancholy proof of the folly of these experiments. Who does not loathe such paradises?

Nor have communities, formed on political bases, fared any better. They were tried in Greece under the most favorable auspices, by the Pythagoreans. They were advocated by Plato, who regards the possession of private property as the source of egotism, avarice, low character, in fine, of every evil to the state; and, in his draft of a constitution for a community, he subjects the two ruling classes to compulsory communism both of women and property, the former under certain restrictions, allowing property only to the third and lowest of the classes into which he divides the State, but his system could not be put into practice. In modern times, such communities have usuually been founded either by enthusiasts or infidels. St. Simon was little better than a madman. After a career of folly, he is brought into trouble, to rescue himself from which, he attempts to shoot himself. The ball not taking effect, the vain philosopher becomes a prophet of the law of love. "God raises him from the abyss, sheds over him a religious inspiration which animates, sanctifies, and renews his whole being; a hymn of love is poured forth from his mutilated body, and the new Christianity is sent into the world." The basis of his system is a new mode of the distribution of property, by substituting the right of capacity for that of inheritance. A society was organized upon the plan, but was soon scattered. The skeptical Robert Owen made more hopeful efforts at New Lanark and New Harmony; but what was the issue? The philosophical Fourier revived the scheme,

but the experiments made, with all the light of his science and philosophy, are, as we learn, miserable failures. And what shall we say of the Brook Farm and of the Oneida Brethren—the former a subject of ridicule, the later of odium?

Far from dispensing with religion, communities can not be kept together long without a religious bond of some sort, such as we find among the Shakers, and in that strange community at Economy, whose chief was a priest and whose members are believers; or that more strange community at Brockton, who maintain separate families and belief in Christ, but who have debased the Scriptural doctrine of communion with God into a material contact, and perverted it to physiological uses. All such communities, if they endure, become despotic, and thus interfere with development of peculiar gifts by withholding the appropriate rewards intended to call them forth. How poor in comparison of the Divine order, the State, the Church, and the family, with all its precious blessings, endearing ties, and hallowing memories—an order allowing the highest liberty to individual man consistently with the rights of others!

II. Another plan for reforming men is by education. The experiment has been tried in a variety of ways.

r. Ethical education has been tried. Teach men moral duties, and they will discharge them. Such is the theory. China has been the great field of this experiment—an experiment reaching through thousands of years. No nation takes more pains to educate its people; its system of competitive examination is

perfect; the honors it bestows upon the successful candidate are almost incredible. Not only his own family and friends, but whole provinces, join to celebrate his praises. As might be expected, the system stimulates the mind. Men frequently study ten, twenty, thirty, forty, even fifty years, in hope of literary distinction, and, in many cases, study themselves dead. Nor is the system ill-conceived; it embraces arithmetic and mathematics, in the former of which, the Chinese excel all others. But what is more to our purpose, it lays great stress upon the economical and moral sciences, those which, it may be supposed, are best fitted to make a people virtuous. The philosophy of Franklin has been here exemplified on the largest scale. The system of Confucius is embodied in five precepts, namely: justice, truth, charity, sincerity, and conformity to established institutions; and three laws: the law of the family, the law of the state, and the law of the universe. It merges all feelings in filial piety, all duties in filial obedience. The sovereign is the father of the people, and his will their only rule. Its leading principle is: All moral evil springs from the antagonisms of superiors and inferiors; the cure of these antagonisms is the radical virtue; that radical virtue is filial obedience. The theory does not go deep enough. "From within, out of the heart, proceed evil thoughts, murders, adulteries," etc.

Politically, what may we expect from such a system but stability without progress? And there stands China, though nearly half the human race is within her boundaries, with scarce one step of progress since the days of Confucius.

But what are the fruits of the system within the sphere of morality? To those who know any thing of the opium-trade, I need not speak of the intemperance of China. But this is among the least of its crimes. Heretofore, while secluded from the rest of the world, it was supposed to be remarkably moral; but recent disclosures have dissipated this delusion, and made us congratulate the nations that Providence closed the gates so long upon a great moral pesthouse. If anywhere the obscenities and cruelties of the Sepoy rebellion can be matched, it is in China. Treachery, suicide, infanticide, concubinage prevail. The Governor Yeh sentenced to death seventy thousand fellow-men. Idolatry is appalling; the gods number fifty millions, and the worship, beneath floral and poetic decorations, is shameless and cruel.

2. The metaphysical system of education has been tried with no better success. This is the theory: Human depravity results from the preponderance of the grosser elements of our nature over the spiritual. Hence, the body must be subdued and the soul called in from the senses; the mind must be engaged in abstract meditation and arduous thought, or rapt in gorgeous visions and lofty contemplation. The theory overlooks the fact that depravity is not seated either in the *intellect* or the *body*, but in the *heart*.

India, from its icy summits to its burning seas, was the theater of this experiment. Its philosophy was the most grand and gorgeous in the world; it inspired ancient Greece, and still attracts modern Europe. And what have been its fruits? Caste, monasticism, oppression, stagnation, cruelty. Never were

greater atrocities than those of the great Indian rebellion—outrages which the English language is incompetent to describe, and which no Christian tongue dares utter to Christian ear—committed not by the lower classes only, but by the learned and refined, who originated and superintended the insurrection.

Individuals sometimes carry this theory to its utmost limits. They retire from society, and subject themselves to protracted privation and severe torture, as if, by reducing social enjoyment and physical power to their minimum, they could raise the spiritual to its maximum. I have seen the fakir sitting upon sharp stones, under a vow to remain there seven years without uttering one word. But what is the result? Either there are moments in which, secretly, the pressure is relaxed, the muscles are relieved, and the passions run rampant, or, if the isolation is perfect, the powers are paralyzed. The pressure of the world is as necessary to the health of the soul as that of the atmosphere to the health of the body.

They relate that one day a balloon arose on the western edge of the plain of England. A mile up, it encountered a stratum of cloud a thousand feet thick. Emerging from this, it ascended the clear, deep blue. Four miles above earth, a pigeon let loose dropped down as if dead. Higher up, profound silence, awful depths—sunshine falling through fields it could not warm! Five miles above earth, every thing freezes; the air is too thin to support life; the explorer, watching his instruments, finds his eye grow dim. He tries to reach a flask of brandy lying near him; but his arm can not obey his will; he tries to call his comrade,

who is steering, but no sound issues from his lips. The steersman comes into the car; he seizes the valve to let out the gas; his hands are purple and paralyzed with cold; he applies his teeth; it opens a little, once, twice, thrice; the balloon begins to descend, and the swooned explorer returns to consciousness. One minute more of inaction on the part of the steersman, whose senses were failing, and the air-ship would have floated, God knows how long, with its two frozen corpses, in the wide realms of space. So with those who, by closed senses and suffering flesh, and social isolation and mental crucifixion, seek to raise a Babel by which they may pierce the skies and pluck holiness from heaven

3. Then there is the experiment of æsthetic culture. This is the theory: Delicacy of taste heightens our feelings of pleasure or pain. Whatever does this, increases our sympathy. Sympathy invites communication, and communication of joys and sorrows produces good-will and affection. Moreover, a relish for external beauty creates a relish for moral beauty. If passion overbears it for a time, there is a reaction which gives it increased strength; and thus, under the double influence of delight, both in order and regularity, and an experience of the inconvenience and pain of the contrary, man is moved forward in the path of rectitude. "It is through the beautiful. that door of dawn," says Schiller, "that we are to enter the land of moral freedom." Greece and Rome were the theaters of this experiment. We grant that judicious education in all forms tends to virtue, and æsthetic culture especially; but the highest art and

refinement constitute but a feeble barrier against the passions. Go to Dahomey, Ashantee, Caffraria, Malaisia—anywhere; search out the rudest people on earth, draw a picture of its vices and cruelties, make it as black as you can, and we will parallel it by pictures of Greece under Pericles, and of Rome under Cicero. Athens, mother of arts, eye of Greece, counted under the shadow of her Acropolis her thirty thousand gods. In the streets and courts, where the marble almost breathed under the chisel of Pheidias, and birds pecked at the grapes on the canvas of Apelles; where Plato, Demosthenes, and Thucydides, cast their grand thoughts in a style of such transparent beauty,-in Athens, proud school-mistress of mankind, were scenes of darkness and lust and blood, horrible as any nation on earth has ever presented. The Eternal City, proud conqueror of the world, was no better. All this could easily be proved from Suetonius, Horace, Juvenal, Tacitus; but we give you, as better than all, the testimony of an intelligent and observant traveler, who says: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image like to corruptible man, and to four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed for evermore. For this cause, God gave them up unto vile affections; for even their women did change the natural use into that

which is against nature; and likewise, also, the men, leaving the natural use of the woman, burned in their lust one toward another; men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was meet. . . . Being filled," etc. This, mark, is not a description of the Five-points of Athens, or of Rome, but of the Broadway of Greece, the Regent Street of the Eternal City, the very garrison of that army of genius that is marching down the ages attracting mankind by the majesty of its movements, and charming it with the music of its silver bugles. When Nero's father was congratulated upon his son's birth, he said, "What is born of such a father as I, and such a mother as my wife, can only be the ruin of the State." When his mother became the wife of the Emperor Claudius, her own uncle—a man, stupid, drunken, licentious, cruel, oppressive, who had put to death his wife, Messalina, on a charge of murder, and was drunk when he signed the warrant-she soon set about murdering him, that she might put her own son, Nero, in his place, and was ere long rewarded by being murdered by that son, one of the best men of the times, Seneca, being in the matricide's plot, and dying soon after by the tyrant's hand. Such was the imperial palace when Paul crossed its courts.

On the revival of learning in the Medicean era, when art and science flourished in Italy, as they have never done since, and adorned society with an unparalleled elegance of manners and refinement of education, we see, also, an unheard-of licentious-

ness of life and corruption of character. The Platonic philosophy took the place of Christianity; the heathen spirit ruled; and pagan immorality disgraced both the court and the confessional. Savans reproached each other with unnameable crimes; the jests of Poggius, unequaled in vulgarity and viciousness, went through twenty editions in thirty years; even the vices of the clergy surpassed description, and the Lateran Council, in 1513, deemed it necessary to argue anew the immortality of the soul. Perhaps it may be said that there is better education to make men virtuous; namely, that of modern Europe or of the United States. Thither let us go, then, and inquire whether the man, the family, the province becomes virtuous in the degree in which it becomes wise. Is there no vice in those great centers of light, London, Paris, Washington, the most luminous spots of their respective countries? But is not that vice in the lower levels of society, where darkness prevails even in the blaze of surrounding light? True, vice, in the grosser and more patent forms, is there. And whence did it come? Often it is the sequence of the arts and seductions of higher circles. The sewers take their rise in the palace-drains. Ascend to the mountain-tops of society, where the lights of science beam like the fires of the ancient temple, day and night: you will find vice and crime more concealed and refined, and more seductive, too; but not less pernicious or abundant; while the more spiritual iniquity, such as vanity, ambition, and, above all, pride-which rent neaven and opened hell-is obvious and raging. It is a significant fact that Bacon, who unfolded all the gates of modern European science, is not inaptly described, in a single verse of Pope, as

"Greatest, wisest, meanest of mankind."

And what shall we say of Shelley, Keats, Byron? Splendid, but

"Weary, worn, and wretched things, Scorched and desolate, and blasted souls, A gloomy wilderness of dying thought."

But, it may be said, we have not yet touched the true theory of salvation by education. This is a very recent discovery. It is to reform men by means of the natural sciences, namely: natural philosophy, anatomy, physiology, hygiene, phrenology, political economy. And this is the argument: Man always acts according to his views of what is for his own interest. Obedience to natural law is for his interest. Education in the science of nature proves this; therefore, it will bring and bind man to virtue. This reasoning is founded on false premises. It is not true that man always acts with a view to his own interest. The idle youth knows that he is forfeiting a rich inheritance and earning a sad future. The thief knows that honesty is the best policy. The drunkard knows, ay, better than you, that the cup is bitter—that it is ruin to body, soul, fortune, character-disaster for time, and eternity, too; and vet he raises his trembling hand. The premise being false, the reasoning fails. Even if the falsity of the premise could not be shown, facts would overthrow the conclusion. Are men reformed and converted

by the science of nature? Do they become good in proportion as they study Dunglison and Combe? What moral reformations have been produced by the apostles of natural law? Who more perfect in this than the late chemist, Dr. Webster, who committed the highest crime known to the law? And were Palmer and Smethurst his inferiors, either in knowledge or crime?

Perhaps you say, Let us blend modern and ancient knowledge, the knowledge of the East and that of the West, to get a combination that will insure virtue. You have it in the Nana Sahib, familiar alike with the grand philosophy and traditional lore of India, and with the languages, sciences, and literature of Western and modern Europe; and yet so intense and unparalleled his treachery, that it has been seriously proposed, if he can be caught, to cage him as a wild beast, and exhibit him in a menagerie.

Do not understand us to depreciate education and knowledge. They are good, very good—the more we have, the better. Let them be diffused the earth around; they refine, quicken, and qualify, and gird us for duty. But let us not substitute them for religion. The Armstrong gun may be a grand instrument to sweep the foe from the shore, but a worthless one in plowing or reaping the fields. We have already said that education and knowledge tend to restrain vice and promote religion, but they are utterly unable to resist the tide of human depravity.

III. The last mode of reforming men is by religions of human invention. These are three: idolatry, Mohammedism, and deism.

I. We might suppose that turning from the true God to worship false ones would degrade and injure the human race. a. Idolatry, regarding the different countries, mountains, and fountains of the world as under the government of different gods, loses the idea of a universal, immutable, moral rule, and comes easily to regard an act as virtuous on one side of a stream and vicious on the other. b. It weakens the motive to moral obedience. The gods are frail; one is a rake, another a liar, a third a drunkard, a fourth a thief. Such, being objects of worship, lure to sin. c. As idolatry can not bear investigation, it represses inquiry, fosters ignorance, and hates or banishes or poisons such men as Socrates, who lead the multitude to think. d. It grows worse and worse with advancing ages, alike as respects the character of its gods, the nature of its worship, and the number of its idols, until it saturates men with sin, and makes the gods more numerous and vile than they. Regarding mankind not as children of a common Father, but as the spawn of inferior divinities, and as having different natures and opposing interests, it alienates men from each other. A recent Japanese writer opposes the Christian religion, because it teaches the fatherhood of God and the brotherhood of man

The religious systems of ancient Babylon, Egypt, Greece, and Rome have long since been abandoned; nor has any attempt been made, since the days of Julian, to revive them. The idols have been thrown from their pedestals, and the ruins of the temples are objects of curiosity. They proved worthless, and

worse. The religions of India, China, and Japan—Hindorism, Confucianism, and Buddhism—are all decaying. Without satisfying the wants or reforming the lives of men, they hinder human development, and must be swept from the earth by the car of progress. They know no salvation this side the grave, but the annihilation of all care for others, and of all interest in this world, its duties and opportunities; and none beyond it but extinction of all memory and consciousness—a "blowing out" as of a candle.

The legitimate results of all are ignorance, despotism, the oppression of women, and the depression of the masses.

2. Let us pass to Mohammedism. That there is something pure in the teaching and sublime in the career of Mohammed, we allow; but its licentious prophet, its revengeful spirit, its seclusion of woman from society and exclusion of her from the sanctuary; its preference of the ceremonial to the moral; its toleration of both slavery and polygamy; above all, its want of an atonement, and the causality of its paradise, show at once how inadequate it is either to reveal or enforce the laws of virtue; while the condition of the lands, from the Philippine Islands to the pillars of Hercules, over which, for a thousand years, it has swayed either its scepter or its sword, is a fearful illustration of this remark. The pilgrimage to Mecca, the surrounding of the Kaaba, the kissing of the black stone, the drinking of the holy well of Zernzein, and the visit to the sacred mounts of Zofa and Arafat, are, if not idolatrous, at least

inconsistent with that worship which is "in spirit and in truth."

Terrible oppression, horrid cruelty, vices not to be named, oppressive taxation, and incestuous customs, follow every-where the footfall of Islamism.

We are told, however, that there is a better religion—theism, or deism. It is without any creed. We grant that deists often present us with a sound theology and a pure morality; but whence do they derive it? Reason, we know, can verify true theology and morals; but can it discover them? Why, then, are they not found outside the sphere of Christian teaching? How soon does deism, when it leaves the Christian temple, become a Babel? Is God separate from his works or mingled with them, coming to consciousness in man? Is the Deity material or spiritual? Is the human soul mortal or immortal? Is the universe a creation, or a development? Is there a spiritual world? Is man responsible, or is he a creature of necessity, all his errors and crimes being so many steps in his progress to perfection? Is God to be worshiped?

On all these points it were easy to cite opposite opinions from the highest authority among the high-priests of natural religion, and even upon such questions as suicide, polygamy, fornication; e. g., Comte and Darwin, and their school—material pantheists—say, "The sum total of material things is God." Hegel and his school—spiritual pantheists—say, "The sum total of spirit is God." Both have a finite God, for the universe is finite; both have a variable one, for the world is ever changing; both have a

contingent one, for upon their hypothesis, if the universe were annihilated, God would cease to be. On the other hand, Paine and Parker say that God transcends matter and spirit, and is different in nature from the material universe. Lord Herbert taught fidelity to the marriage covenant. Hume thought female infidelity a small thing when known; when unknown, nothing. True Christians also differ; but there stand the Law and the Gospel, steady as the summits of Sinai and Calvary.

Deism has no authority. Suppose deists settle their creed, how shall they enforce it? A purely scientific question may be settled by reasoning; a purely mathematical one, by demonstration; but a moral principle which runs athwart the interests, customs, and passions of depraved nature, requires something more, even in those who are qualified for abstract reasoning. Men may say, The argument appears sound, and we can not overthrow it; but some one of greater power may come after us who shall demonstrate its fallacy.

Deism has no salvation. It has neither promise of pardon, nor help for human infirmity, nor solace for the sorrows of life, nor light for the darkness of death. The more perfect our conceptions of *God*, if we have no mode of reconciliation to him, the more awful does he become, even a consuming fire. One glance of his majesty and purity is enough to drive back the naked, approaching soul into the distance of its natural estrangement. The more perfect our conceptions of *Divine law*, if we have no sustaining moral force, the greater is our remorse for the past

and our discouragement for the future. It is not so much *light* that we need as *help*.

It is unpractical. On this point we are not left to reason. Natural religion has been tested. When tried by the ancient sages, it produced so little effect that they did not even mention it to the multitude. It was esoteric. We have, indeed, infidels whose lives and spirit are good, but do they not owe their excellences to their Christian culture and Christian friends? We have had infidels of profound knowledge and surpassing eloquence, but what have they done? Hume thought he had demonstrated that miracles are not possible; Voltaire that he had crushed the wretch; the French encyclopedists that they had proved that all man's life, animal and intellectual, might be traced to matter and motion. But where are they, and their famous folios, to-day? and what good would they do should men receive them? Theodore Parker thought himself great—the pioneer of a religion that should last a thousand years. Living, he proclaimed himself superior to Jesus; and dying, he stroked his forehead, as he looked in the mirror, and said, "Noble head! it ought to have accomplished something for the world." But what new laws has he established? what enlargement has he given to truth, justice, or charity? what higher development to mankind? what richer joy to individual, social, or national life? what purer worship or higher hopes to human hearts? what treasures has he communicated from heaven to earth?

Natural religion was tried in France, the most scientific and refined of modern nations—tried under the most favorable circumstances. After the Churches

had been overthrown, the priesthood disendowed, Christianity denationalized and denounced,—then deism entered cathedrals ready built, adopting the ablest lectures, the best musicians, and the most attractive liturgy and emblematic ceremonies. What was the result? You know; I know; God knows. Would you have the experiment repeated?

Man is fallen; Christ has redeemed him. As impulse and attraction are the pillars of the material universe, so love to God and to man are the supports on which repose the moral universe; and Christ restores both to our world. We are shut up to the Cross. The more we examine history, the more clearly will it appear, that as God ordained the mountains to wrestle with the storms and screen the valleys, to gather the snows of centuries, and give freshness to the streams and greenness to the plains below, so hath he given Christ-a great rock in a weary land, a covert from the tempest of Divine justice, receiving through the ages the snows of Divine mercy, and melting them for the green pastures and still waters of God's peaceful flock-a rock against which wicked men and devils have breathed their empty curses, in vain, for eighteen hundred years.

Glory be to the Father and to the Son and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end!



## VIII.

## ADVANTAGES OF THE GOSPEL.

A LTHOUGH religion rests upon higher obligations than interest, yet God, in his goodness, has made our interest and our duty coincident. It may not be amiss to show that religion is profitable, and especially on occasions when men are apt to complain of its burdens.

I. The expenses of religion are small in themselves. The Methodist Episcopal Church, for example, probably spends \$9,000 a day for church buildings - \$3,295,000 a year. It pays for salaries of clergymen-six thousand six hundred and eighty-nine effective men, \$500 per annum, each-\$3,344,500. It pays, say, \$1,000,000 a year for missions, though more than half of this should be reckoned in with support of ministers, as it goes for domestic missions; suppose for all other causes, \$1,000,000. Add these sums, and estimating our membership at one million, you have about 2.08 cents per diem, for each member, as our total expenses for religion. Moreover, if we count only four contributors to one communicant, we have less than half a cent a day to each person enjoying the benefits of the Methodist Episcopal Church, in the United States—a country where wages are higher than anywhere else-as the average cost 185

not only of supporting the Christian religion, but also of propagating it to the ends of the earth. Fifty millions a year is spent by all the churches of the United States, one dollar and forty-three cents for each inhabitant, a little over half a cent a day.

II. The expenses of religion are small comparatively. Compare religious fixed capital with secular. By the census of 1860 we have \$171,392,432 as the value of the church property of all denominations in the land—a value that has been accumulating for two hundred and forty-eight years. By the same census, the total valuation of property in the United States is estimated at \$16,000,000,000. The annual production is \$4,000,000,000. One hundred and seventy-one dollars for God, against sixteen thousand for the world. Compare churches with railroads. The total value of railroad property in the Union, according to the Bureau of Statistics, is \$1,654,050,799. One hundred and seventy-one dollars for salvation, sixteen hundred for commerce.

A single iron-clad of the navy cost between one and two millions. No church on the continent, opening its trumpets of truth, so costly as a single ship of the line, opening its useless mouths of death.

From *fixed* capital turn to *circulating* or annual expenses. The cost of supporting the clergy in the United States, by the last census, is six millions per annum. How small compared with some other expenses!

The fees of the lawyers are thirty-five millions of dollars. Let us not depreciate this honorable profession, which, marking a high standard of civilization and possessing fine acquirements, is worthy of its reward, as well for its influence upon community as for its services to clients. But are not the ministry entitled to like reward? Is it fair to give to thirty-three thousand one hundred and ninety-three lawyers, thirty-five millions a year, and to thirty-seven thousand clergymen, only six millions? Is it any wonder that young men shrink from the sacred calling until forced to it by the fear of losing their souls? We have made comparisons with a class that deserves respect; let us turn to one that does not—our criminals—the cost of supporting whom is, annually, twelve millions of dollars. Can there be any doubt that if more were given to the pulpit less would be needed for the prisons?

Let us descend from human creatures to brutes; not useful, but useless ones—our dogs—which by the census are said to cost sixteen millions of dollars per annum; but whose support has been recently estimated by the Commissioner of Agriculture at fifty million dollars per annum. Add the sheep which they destroy—two millions a year—their original cost, and the taxes levied upon them, and you raise the sum to about sixty millions. Sixty millions for dogs, six millions for ministers; and we Christians, and complain of our expenses!

From things useless to things injurious. The recent convention of distillers, representing a capital of a hundred millions of dollars, acknowledge a production, last year, of one hundred and seventeen millions of gallons, and estimate its value at five hundred millions of dollars. This does not include

malt liquors. The sales of liquor, by retail, in the United States, in a single year, have been estimated, from sworn returns, by the Special Commissioner of the Revenue, at \$1,483,491,865, or over forty dollars for each man, woman, and child in the country—more, perhaps, than has been given for the clergy of the United States since the landing of the Pilgrims. One hundred and eighteen thousand six hundred and sixty-seven persons in the traffic, and twelve thousand wholesale, with their families—six hundred and fifty thousand persons—sales probably average, annually, five thousand for each retailer, giving \$600,000,000.

From the support of the clergy, go to missionary contributions. We may set down seven millions as the sum contributed by all Protestant Christendom, annually, for missions. Our national debt would, at six per cent, support all Christian missions, on ten times their present scale, forever. The military establishments of Europe, in this time of profound peace, consist—according to a French statistician—of seven and a half millions of men, at a cost of \$1,312,500,000; seven millions for the Prince of peace, thirteen hundred and twelve millions for the fist of wickedness, to say nothing of the withdrawal of seven and a half millions of men from productive labor!

III. The expenses of our religion are small compared with that of other religions. Be it observed that man must have *some* religion. That fine remark of Plutarch, "There may be a city without foundations, rather than a State can maintain itself without

belief in gods," is as true in our day as it was in his; for, although, in modern times, communities have been organized on atheistic foundations, they have soon become disorganized. It is impossible even to find an individual wholly devoid of religious principle or sentiment. Every man must invest something with those attributes of the Divinity which are displayed in the universe. Being exists, and must have a cause, and to whatever cause man ascribes it, he must, in certain crises of his life, pay the homage and fear and offering which constitute the essential principle of worship. Every form of worship is attended with expense. How great that of ancient paganism! Behold the ruins of Egyptian temples, with their courts, obelisks, sculptures, statues, colonnades, porticoes, esplanades, and avenues of sphinxes! See the rock-temples of the Deccan! Tombs, too, in many heathen lands, either from some positive or negative element in their religious faith, are very costly—the pyramids, for example, one of which is supposed to have employed one hundred thousand men for twenty years. In heathendom, monasteries are numerous; pundits and priests abound; mendicant monks swarm both cities and rural districts; worshipers make offerings at the shrines in proportion to their wealth, pay fees to the priests on every important occasion of life, and offer special sacrifices on the festival days with which their sacred calendar abounds. The offerings in Calcutta at a Doorga Pooja, would, probably, support the Christian religion a year in one of our states.

And what shall we say of pilgrimages to sacred

shrines, such as Hurdwar, visited annually by a million or more; and of Melas, on the Ganges, where men are counted by hundreds of thousands, and even millions?

Nor are the expenses of Mohammedism much less. Mosques are often of imperial grandeur; tombs around the ancient seats are the chief monuments: that of Shah Jehan, for example, built of marble, inlaid with precious stones, is said to have cost fifteen million dollars, when wages were but five or six cents a day. Pilgrimages are costly. Every Spring the Red Sea around Jiddah swarms with ships, and the land about Mecca shakes under the tramp of caravans. We need not speak of the expense of voyages, which voyagers, in many instances, are sold for a time to pay; nor of the epidemics which break out among them, carrying off the neglected sufferers, whose bones whiten the homeward land-track or sink into the seaward, and which sometimes attend the survivors to desolate the world. Nor must we forget that Islamism has its priests and monasteries and paid-prayers, at the tomb, and numerous Moulvies. like the scribes of the ancient Jews.

The complex forms of the Catholic Church, if less costly than Mohammedism, are more so than Protestantism. Witness the cathedrals, "with long-drawn aisles and fretted roof!" St. Peter's is large enough to take in eight or ten of our city churches, steeples and all. To say nothing of the gold on its ornaments, or of its statues, tombs, mosaics, medallions and effigies of saints and angels, the estimated cost of the building prior to the settlement of America,

was \$47,900,000; its present value is said to be \$225,000,000—more than all the Church property in the Union is worth. In many countries, where Christianity is established by law, the revenues of the higher clergy are princely, and the exactions of the Church for dowries, masses, patrimonies, baptisms, confirmations, burials, preaching, tithes, Easter blessings, miracles, triduos, and benedictions, are very great. In Mexico, for example, in 1850, when the population was seven millions, the annual rents of the clergy were estimated at from eighteen to twenty million dollars.

As we go from the Protestantism of the United States—the purest and the cheapest—to that of Europe, thence to Romanism, thence to Mohammedism, finally to paganism—considering the resources of the people—we shall find religious expenses relatively, and, I think, also, absolutely, rapidly enlarging.

Change, if you will, the worship of Christ for that of Mary; the Bible for the Koran; the Hebrew Jehovah for the gods of the Himmalayas; the Sermon on the Mount for the precepts of Confucius; the civilization of the East for that of the West; but you shall pay for it roundly in dollars and cents.

IV. The expenses of religion are small compared with its advantages.

1. We will speak, first, of the material advantages.

a. It increases property. That industry, fore-thought, and honesty promote prosperity; that without strong motives to cultivate these virtues, they will not be cultivated, since men are naturally prone to

their opposites; that their culture is enforced through the Christian Scripture by the strongest possible motives,—are propositions too patent to need to be proved. The economical, as well as the impelling, influences of the Christian faith subserve our temporal interests; for it is not what nations earn, but what they save, which enriches them. Christianity forbids prodigality, lust, intemperance, and every other form of wasteful expenditure, and proclaims principles which, if adopted by the nations, would prevent war, that greatest drain upon national resources. That it has promoted prosperity, as far as it has been received, will not be questioned. No nations ever accumulated wealth as Christian nations do. Three Christian powers have each a revenue of a million dollars a day. Nor is this surprising when we consider that the machinery of Great Britain does the work of four hundred million men. Wherever a church is erected, if it be of reasonable cost, it adds to the value of the surrounding property far more than it costs.

Should the emigrant, reining up his horse in a village, while he saw grog-shops and bowling-alleys, see no place of worship, he would say, "There will be drinking, swearing, fighting, murder, here;" and he would put spurs to his horse. Suppose, in the next village, he see the temple, with its spire rising above the business streets, and the well-dressed, happy people on their way to Zion, will he not say, "There will be praying, singing, order, peace, here; other things being favorable, let us look out for a town-lot?" Turn your churches into pork-houses, and resolve that

you will no longer endure the expense of religion, would you lose or gain? Every religious family-ay, and every decent family, which, though not religious, desires to rear its children under Christian influences-would move out, and no man, who had any respect for God or religion, would move in; then put up your property at auction, and see what it would bring, while men pointing to your place on the map were saying, "Here is a doomed city of God's dominions." The personal and real estate of Illinois is probably \$1,000,000,000. Once the whole state could have been purchased for a few thousand dollars and two beaver-skins a year, as Pennsylvania, less than two hundred years ago, was. Strike the difference, and set it down to the credit of Christian civilization. Do you doubt? Turn the Christians out and the Indians in, and you would prove the problem. What Christianity has done for us it can do for others; and on this ground our contributions to missions are remunerative. There stands Africa. Were it sunk beneath the ocean, it would scarce be missed, except by the sailor, as he crosses the seas. Let the Christian plowshare be thrust into it from Cape Agulhas to Cape Bon; and what treasures would flow down the Nile, the Niger, the Orange, the Zambese, and into the bosom of the civilizing countries!

b. Christianity gives security to property. Have you Government bonds? What renders them of value? In times of pecuniary distress, such as we may see, and times of intense party prejudice, such as we now see, what can prevent repudiation? Laws, constitutions, courts? Who made them? Can not

the power that created destroy? And what shall prevent the omnipotent people, after having absolved the principal debtor, from decreeing, also, that all debtors shall be free from their obligations to creditors? Such things have been done, both in ancient and modern republics, and if they are not here, it will be because of the conservative power of the Christain faith. In an absolute authority the enlightened conscience is the only permanent check to human selfishness, and the security which it brings is the foundation of our greatness.

The Barbary States, the valley of the Nile, and the region between the Black Sea and the Persian Gulf, in point of climate and soil, the finest in the earth—the seats of the great empires of antiquity—are, to a great degree, desolated, because the rapacity of rulers has rendered property insecure.

- c. Christianity secures the protection of person, as well as of property. In England the proportion of murders to the whole population is one in 675,000; in Holland, one in 163,000; in the North German Bund, one in 100,000; in Austria, one in 77,000; in Spain, one in 4,000; in the Papal States, one in 750. If we had the statistics of heathendom, the probability is that the proportion would be greater than the last. What significant figures!
  - 2. From the material let us pass to the intellectual benefits of the Church.

Christianity is the great *educator*. It presents the grandest truths, and calls forth the highest capacities. When the human mind, having exhausted itself, had given up in despair, the Christian faith gave it a new

world of thought, and roused it to new action and immortal hope. While outside the Church it called forth a new philosophy, which sought to explain the system of the universe on the Christian idea of a Mediator, inside it set in the moral firmament that galaxy led on by Justin Martyr, Origen, and Augustine. From the throes of the ten persecutions it came forth strong enough to seize the empire of law as well as thought.

When Rome was overwhelmed by barbarism it turned the rude invaders into civilized nations, and set them on the race of progress. In the dark ages, it established the cathedral schools and kept the fires of literature burning beside the fires of the altar; it originated the great European universities. When need so required, it nourished up and sent forth Wickliffe and Luther, and Calvin and Wesley, proving its power to throw off the dominion of superstition and the accumulated errors and corruptions of centuries; quickening all Europe, leading mankind to wider fields of thought and more energetic action than the world had ever before known; securing the rights of conscience, and raising an orb of light over the New World, which a Christian navigator had discovered. When assailed by Hobbes and his followers, it called forth Butler and his host to a triumphant battle for the truth. When denounced by Voltaire and the atheists, it sent forth champions to rout these antagonists, and plant the doctrine of the Nazarene deeper than ever in the mind of France. When attacked by the rationalists, it sent forth the school of Neander, armed with unsurpassed

critical skill, to rear around its towers the impregnable bulwarks of history. It founded the free schools and colleges both of Europe and America, and it furnishes generally from the ranks of the clergy those patient masters of both who sit at the fountains of knowledge, and, by their ill-paid and exhaustive toil, direct and purify the streams that float the wealth and glory of the nation. It planted and it sustains the Sabbath-school. Every-where it gives, with Sinai's theology and Calvary's Cross, Greek culture and Roman strength. It produced Bacon, who opened the gates of modern science; and Dalton. who dislosed the affinities and weights of atomic worlds; and Galileo and Kepler and Newton, those angels of light flying through the heavens, measuring the spaces and weighing the worlds on high.

Its whole history, with all its heresies and counsels and scholasticism and crusades and sects, marks one grand, incessant, progressive intellectual movement. While the great empires of antiquity arose but to decay, modern states, by the force of Christian truth, have not only been set on the track of progress, but kept moving, until their wheels are all aflame.

On these shores more than any other, it has been potential. Our nation took its rise from moral causes, received its first colonies from religious impulse, and its first government from men who had learned political liberty and the right of private judgment from the Bible. Here, Christianity produced Mahew and Langdon, and Dwight and Witherspoon, men who, sifting every principle, both of polity and ethics, enabled our fathers to rear and fortify the edifice of

our liberties. In later days, it raised up Asbury and Mason and Wayland, and the bright hosts they led. And now, one hundred and eleven thousand discourses every week, composed with a logical skill and rhetorical beauty not surpassed, if equaled, in congress or forum or field, and addressed to millions of the best hearers, constitute a course of highest education for the nation. Their themes are the most grand and stimulating that can engage the human mind; truths, the glimpses of which strained the eyes and woke the harp of ancient prophetstruths which echoed obscurely through the porch, the lyceum, the academy, when the sons of philosophy gathered from all the earth to the feet of Aristotle and Plato; God, his attributes and relations; man, his origin, duties, and destiny; eternity, and its relations to time,-themes that will retain their interest through the centuries, the millenniums, the æons, in eternity. These themes are discussed in the clear light of revelation, illustrated by reference to all history and science, and applied to the wants and conditions of men and the course of events. Under such tuition, which makes the whole nation an Athens, no wonder that men without collegiate drill can step from the plow to the Presidency, able to guide the State with all the wisdom and dignity of one born to a crown, and that the nation through all its trials grandly shapes its destiny. As Dr. Stiles well said, "Jefferson did but pour the soul of the nation into the monumental act of independence;" and, we may add, Lincoln, at a later day, did but pour the soul of the same nation into the

monumental act of universal liberty; and that soul was inspired by the Gospel. How could the country have gone through the Revolution without it? Who does not know that our institutions, our legislation, our national life, have been shaped by its principles and modified by its bearings? The reverberations of the greatest conflict ever known and the greatest victory ever achieved, show that it has not lost its power.

3. Finally, consider the moral benefit of the Gospel.

How great its restraining power? The marriage bond, the sacred Sabbath, the Church service, the solemn burial, and the humanizing and purifying influences which the Gospel imparts to all literature and to domestic and social life, constitute such a check to men, that even an infidel, pressed on all sides by it, may lead an upright life. What if these restraints were withdrawn!

We see, on a small scale, in the biography of Franklin. In early life he became a deist, and converted others to infidelity, among them Collins and Ralph. He formed acquaintance with Keith, another deist. Collins became the plague of his life, a drunkard, a brawler, a villain, who undertook in a fit of anger to drown his benefactor in the Delaware. Ralph deserted his innocent wife, went to England, ruined another woman, on whose earnings he lived in idleness for years. Keith deceived Franklin, and was called the greatest liar in Pennsylvania. Franklin himself committed deeds which filled him with remorse. He became satisfied that the soul can not

live on negations, nor society be preserved without positive religious truth, and that religion is a necessary part of the business of humanity. Follow those adventurers who, in 1848 and 1850, went hence to California. As they gathered round the mines, they could leave tools, gold-dust, clothing, in cabin or claim, without doors or fastening; for they felt the power they had borne with them from the altar of the family and the Church. But soon, these institutions being absent, their power died out; then crime came, like an epidemic, and vice held carnival in town and city. An eye-witness says, "No profound impression of life as it then was, can possibly be made by language." The restraint having been taken from the heart, out came murders, fornications, etc. But haunts of drunkards, saloons of gamblers, and houses on the way to hell, were too horrible, and the recollections of Zion and of Christian homes and purified affections, made men cry out for the religion of their childhood. Washington cautioned his countrymen against a fatal error, when he asserted that national morality can not be maintained in exclusion of religious principle. Pope has cast this truth in poetic form:

"Religion, blushing, veils her sacred fires,
And, unawares, morality expires.
Nor public flame nor private dares to shine,
Nor human spark is left, nor glimpse divine;
So thy dread empire, Chaos, is restored,
Light dies before thy uncreating word:
Thy hand, great Anarch, lets the curtain fall,
And universal darkness covers all."

Contrast with the Christian faith the power of other religions to restrain. Stop not at the savage

tribes of Africa. Hurry on to Asia, ancient seat of knowledge, where Brahmanism prevails, infanticide is prevalent, theft organized, and falsehood well-nigh universal; there, though polygamy is allowed, few are found who have not violated the seventh commandment; woman is not educated, because there is no literature in the language fit for her to read; children converse in the streets in words which could not be translated here without mantling the cheek and provoking the hisses of the hearer, and sealing in shame the silence of the speaker; and there, too, are forms of sin which Christian tongue can not describe to Christian ear. Mohammedism, with its better faith; Buddhism, with its floral decorations; Confucianism, with its purer moral code,—have a practice scarce better.

And how has it been in countries professedly Christian, but where the truth was corrupted, and religion degenerated into a semi-paganism? At the period of the French Revolution, the Palais Royal was a lazar of vice. Gambling and prostitution collected there a luxurious youth, who had all the corruption of the ancient regime without the redeeming trait of that elegance which imposes a sort of outward restraint. What was graver, the institution of the family was seriously undermined, thanks to the unheard of facility of divorce, and the almost equal footing of natural and legitimate children. There was one divorce to eleven marriages, and the bonds which were so easily dissolved were little respected where they did exist. The Eclair, a journal of the time, said: "We are the only people in the world that ever attempted to do without religion. But what is our

sad experience? Every tenth day we are astounded by the recital of more crimes and assassinations than were committed formerly in a whole year. At the risk of speaking an obsolete language and of receiving insult for response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society."

Christ's empire embraces the world. He says to one hemisphere, "Give up," and to another, "Keep not back." Welcome the North, with its Esquimaux and its ice; welcome the South, with its negroes and its cotton; welcome the East, with its Caucasians and its ships; welcome the West, with its Indians and its lumber; welcome Asia, with its spices and poetry; welcome Africa, with its gems and love; and Europe, with its arts and laws; and Columbia, with its corn and conquering energies,-welcome all, to the common table and common temple of the Lord. Christ's regenerating principle unifies the race. As the living principle of the body takes up food and water, and air and earth, and iron and phosphorus, and molds them into a perfect being, so the vital principle of Christianity takes up Jew and Greek, Barbarian, Scythian, bond and free, white and black, and molds them into a grand and glorious organism—the faultless, spotless bride, the Lamb's wife, all whose parts "fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of itself in love." Christ's principles level all men up to the mountain heights, far above those partition-walls by which men have barred each other out, and, behind which they have shouted out *Odi profanum vulgus*. The great truths of a common nature, a common Father, a common fall, and a common redemption, make the meanest, weakest, humblest heir of life, an inheritor of all the precious promises and memories and hopes of the race, and link him by indissoluble ties to all the redeemed in earth and heaven.

But beyond all this, mark its saving power. It shows the heart as nothing else does. Goethe remarks that "the Gospel well is not the only one wherein the stars can glass themselves." That may be; but it is the only true mirror of the heart. Other books conceal, in part, its deformity; the Gospel shows man's natural image as it is. Other books treat man's disease superficially, the Gospel radically. It has power to heal. Neither philosophy nor false religions can cure the convicted soul. Go to it as it is, penetrated with a sense of Divine holiness and justice, bowed under a conscious alienation from God, failure in duty, and danger of death, struggling for forgiveness, righteousness, and rest; talk of the beauties of nature, the green of earth, the freshness of ocean, of the pleasures of friendship, and the charms of home, of music and statuary, and oratory, of men singers and women singers-all the delights of the sons of men. Alas! he has tried them and found them all vanity.

Send him to mathematics or metaphysics, or bid him drown his cares in business, or in the field of battle; but when the mind reverts to God and judgment, will not the horror return? Tell him of Divine goodness. This does but aggravate his guilt; for that very goodness will bind God to enforce his law, and save his universe. Present him with idols, and how will he spurn them! with sacrifices, and how will he ask, Can rivers of blood or oil atone? with transmigration and purgatory, and how will he revolt! Talk of philosophy, transcendental or what not—he may go through it all, crying:

"Canst thou not minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuffed bosom of that perilous stuff,
That weighs upon the heart?"

Point him to Jesus, God with us, reconciling the world unto himself. This is all he needs. He sees the storm of Divine justice sweep over that Cross, leaving him a saved and grateful suppliant, while his Savior ascends from the grave to the mediatorial throne, to raise him, in the Divine image through heaven's gate, to the realms of eternal life. Is he lost? Christ came to seek the lost. Is he a great sinner? Christ is a great Savior. Fear is cast out by love, impatience by faith, and sorrow by hope, and he sings:

"Lord of heaven and earth, my breast
Seeks in thee its only rest;
I was lost, thy accents mild
Homeward turned thy wandering child;
I was blind, thy healing ray
Chased the long eclipse away:
Source of every joy I know,
Solace of my every woe."

Mark its transforming power. Not more wonderful the change which passed over Peter, when Moses and Elias talked with Jesus on the mount, amid the blaze of the transfiguration, than when the cowardly and blaspheming spectator in Pilate's hall became the bold preacher, leading three thousand Jews to baptism at the Pentecost. Nor has the Gospel lost its power. It comes, now soft as the snow-flake, now terrible as the avalanche; now like dew watering the plain, now like the flood sending torrents to the sea. Often, as in an instant, the vile is made pure, the revengeful merciful, the profane holy, the despairing hopeful, the abode of conflict and misery a home of harmony and joy, and the pillow of darkness is lighted up with glory. Your own observation will supply you with cases; I give one or two from my own.

Hark, in the love-feast, one says: "You knew me of old, and you know that no man insulted me but I drew his blood, and delighted to do it; but, since I have known Jesus, a little child may lead me."

Who are these stalwart men weeping together at the altar? "They have been bitter enemies, and one has prosecuted the other for an assault with intent to kill, and I am his lawyer, but my law-suit is all spoiled." And so it was, for when they embraced Christ they embraced each other.

Look at that man, a graduate of Yale, a descendant of Jonathan Edwards, an eminent lawyer, yet sunk so low that he is taken from the gutter night after night by the boys, and when his daughter dies, he has not wherewith to buy her shroud. He goes to the altar of prayer. Men say it is no use. Even Christians rejoice with trembling. But he calls on Jesus not in vain. You have seen the

crysalis burst its case, and soar in air, and bathe in sunlight, one of the prettiest and happiest things in a world of flowers and song. So with this man. He becomes a model of purity and propriety, and, after having preached the Gospel many years, he leaves this world with a joyful evidence that he is passing to a better. Go to the family where darkness and suspicion and jealousy and disorder reign, and if they will but receive Christ, mark how light and confidence and order and peace spring up. Go to the regions of superstition and idolatry, and see what transformations are effected by Jesus.

Look at that island of cannibals. How will you civilize them? One says, "Send a farmer, with plows and harrows and axes;" another, "Send a schoolmaster, with maps and black-boards and blow-pipes, to teach them letters;" another, "Send them a philosopher, to teach them about the me and the not me, and limitation." Alas! they dare not land, lest they be clubbed and eaten. Send a park of artillery there to defend them. The people would hardly hold still long enough to understand what they meant. Well, the preacher lands with nothing but the language and the Gospel. He is not clubbed and eaten. He preaches; he builds; he plants his church, around which the gardens bloom; and, when he dies, he is not roasted and eaten, but laid in a grave, which is planted with roses, and watered each Sabbath day with the tears of savages converted to God by this ministry of Jesus.

Can the Ethiopian change his skin, or the leopard his spots? No, but God can. He makes the swine

a swan, the tiger a lamb. These changes come by no process which philosophy can trace; as a rainbow in the night, a river in the desert, as life leaping from the corpse.

Lay the map of the world before you; shade off its parts according to their light, and you shall find that where it is the brightest, the Christian faith is most fully enjoyed; where it is the darkest, it is unknown; and that the intermediate parts are bright or dark in proportion as the Christian religion is received. Franklin wished to introduce the use of plaster in agriculture; but the farmers were some afraid to try it, some prejudiced against it. Franklin wrote with plaster on a meadow by the roadside, in large letters, "This has been plastered." The white letters soon disappeared, and were replaced by letters in emerald, rising in brilliant contrast to the rest of the meadow; so that, as the travelers passed and repassed, they could read all Summer, in characters of living green, "This has been plastered." And so we may read through the ages, on the surface of society wherever the Christian religion is known, "This has been plastered."

Mark its unifying power. All other religions are local and partial, and tend to separate races and nations. Christianity teaches that the diversities of gifts were designed, not as lines of separation, but bonds of union, making each nation, each race, the complement of every other, and binding all together in a community of interests and obligations. It is the glory of strength to defend weakness, and of weakness to put itself under the care of strength; it

is the glory of knowledge to inform ignorance, as it is the joy of ignorance to sit at the feet of knowledge; it is the duty of the reasoning intellect to restrain the imaginative, and of the imaginative to lead on the reasoning; and the duty of the loving heart and active hand to actualize what the sanctified reason demonstrates and the sanctified fancy portrays as possible; thus making all the world illustrate the parable of the Good Samaritan. As the different rays of the prism blend in a perfect light, so in the millennial day, the different races will blend in a perfect world.

How immensely has the mind of the world in Christian countries been enlarged and invigorated—how has its knowledge been increased and extended! It has more than doubled within a century. What regions of space have been opened above by the telescope, beneath by the microscope! what new sciences have been constructed, what new and improved methods, what invention, what arts, enlarging the powers of man and his dominion over matter!

Has not the heart, also, been improved? Philanthropy is breaking down the prejudices which barred men from each other, going over all bounds in search of men to do them good—feeding the poor, reforming the drunkard, healing the sick, reforming the criminal, freeing the slave, opening the eyes of the blind, and making the lame man leap as a hart, and the tongue of the dumb sing, soothing the deranged, and teaching the idiot. Nor has the conscience been uncultured. What regard for human rights, for constitutional liberty, for national honor,

reforming codes, enlarging suffrage, promoting friendly intercourse among nations! Justice, like an angel, flies through the earth, shaking down tyrannies, alarming tyrants, uplifting humanity. Where did all this impulse come from, if not from Jesus of Nazareth?

But why has not the Gospel done more? It must not be expected to operate where it is not applied. Salt is not a failure because meat, which is not salted, putrefies. The Gospel professes to make men holy in proportion as it is adopted. Does it not accomplish all that it promises. Why has it not filled the world with saints? So it would, if God did not take the saints out of the world. If you would see what it has done, you must look not only on earth, but beyond. You must climb up and look over into glory, and count that bright host that have washed their robes and made them white in the blood of the Lamb. You must penetrate the hearts of men, and see what resistance it has overcome, and what moral seed it has sown, to produce the harvests which better ages are to reap. You must go down to the regions of the lost, and see from the history of their inhabitants what it would have done had it not left the human will inviolate. You must bear in mind, too, that, as every man is born a sinner, if the Church could finish her work to-day, she must begin it again to-morrow.

Some thoughtless souls say, The world is worse rather than better for Christianity. If any man really believe this, let him pack up at once, and go out of Christendom into heathendom. Let him exchange

his mansion for a hut; his broadcloth for a skin; his feast of beef and oysters for the roast of a cannibal; his clean, cultivated, Christian wife for the filthy squaw of a savage; and all the light, intellectual, moral, and scientific, that beams around him, for the darkness of Fiji.

Have you a substitute for this Gospel? France thought she had, and tried Theophilanthropism, with its simple liturgy and emblematic mummeries; but soon the very consuls turned it with contempt out of the Churches it defiled. What have we to try? Two things only are proposed. Pantheism and spiritualism. The first, stripped of its disguises, is simply the religion of old Egypt, when, saying "Every thing is God," she consistently worshiped every thing from the stars of heaven to the reptiles of earth. And spiritualism was tried ages ago, at Thebes, at Dodona, at Delphos, at Endor; it is still tried among the devil-worshipers of both the Eastern World and the Western. Strange that, after the experience of Pyrrhus and Saul, of Ceylonese and Indians-

"The voice and hideous hum
Runs through the arched roof in words deceiving;
Apollo from his shrine,
Doth once more divine,
With hollow shriek the steep of Delphos leaving;
And nightly trance and breathed spell,
Inspire the pale-eyed priest from the prophetic cell"—

in vain attempts to revive, by contemptible imitations, impositions which have been the laughing-stock of the intelligent world for ages. And this is Philosophy's last substitute for the Gospel!

But men say: "We must have some substitute; for Christianity is a failure. In our chief city of Churches and Bibles, our newspapers are blackened with reports of domestic infidelities, disorders, and disgraces; of giant crimes undertaken or accomplished." But this is an imperfect view, in which the evil only is disclosed.

Last Fall, when we had a succession of disasters, the New York Tribune said: "The telegraph-wires groan under the weight of woe; the old earth quivers with throbs of agony from the center to the Pole; cities are shaken down, countries are ingulfed, fair domains are overflown with red-hot lava; a hecatomb is sacrificed on one railway, and on still another the width of a hair stands between a thousand and sudden deaths." And yet we know that millions travel unhurt; that the telegraph throbs, or might throb, under the weight of joy; that the earth rolls on her course as aforetime, amid fresh air and sunlight and happy myriads; that unnumbered cities stand fast, and immense countries remain uninjured above the seas; and that the damage done by the disorder is as nothing to the blessings bestowed by the established order of the universe. So in moral spheres.

Although, since man is a free moral agent, Christianity does not *overcome* him, it does greatly *influence* him. That banks are not robbed; that honest earnings are assured to laborers; that the capitalist is not overwhelmed by prodigal pursuers; that, in this city, two hundred thousand people rise up and lie down daily with a sense of security; that among them are thousands of faithful wives and honorable husbands;

that all around are harmonious homes and sweet voiced charities, and broad philanthropies and free-schools, and self-denying laborers and happy scenes of worship and song, and glorious Christian death-beds, though they are not matters of *record*, should be of *reflection*, and none the less because they constitute the usual current of events.

While Christianity is speaking in languages more numerous, by tongues more eloquent, in nations more populous than ever before; marshaling better troops, with richer harmony; shrinking from no foe, rising triumphant from every conflict; shaking down the owers of all philosophies that exalt themselves against God; making the steam-press rush under the demand for her Scriptures, and the steam-horse groan under the weight of her charities; emancipating the enslaved, civilizing the lawless, refining literature, inspiring poetry; sending forth art and science, no longer clad in soft raiment to linger in king's palaces, but as hardy prophets of God to make earth bud and blossom as the rose; giving God-like breadth and freedom and energy to the civilization which bears its name, elevating savage islands into civilized states, leading forth Christian martyrs from the mountains of Madagascar, turning the clubs of cannibals into the railings of the altars before which Fiji savages call upon Jesus; repeating the Pentecost, "by many an ancient river and many a palmy plain;" thundering at the seats of ancient paganism; sailing all waters, cabling all oceans, scaling all mountains in the march of its might, and ever enlarging the diameter of those circles of light which it has kindled on earth, and which will soon meet in a universal illumination,—you call it a failure. A little more such failure, and we shall have, over all the globe, the new heavens and new earth wherein dwelleth righteousness!

## CHRIST OUR PROPHET.

THE Gospel, as an authoritative exhibition of God's grace and his dealings with mankind, is necessary for doctrine. It is the foundation of all truth, the source of all information, both with respect to what we are and how we may be saved.

I. Christ clearly and fully reveals the only scheme of salvation ever devised by God.

We sometimes speak carelessly of the different dispensations, as though they were different schemes; whereas they are only different exhibitions of the same scheme, revealed in clearer and clearer light. God did not try one plan, and that failing, another, and, finally, the plan of the Cross. From eternity he has had but one plan. Back through the prophetic visions, back through the types and shadows of the law, even to the first promise of a deliverer, made in the Garden, we see the blood of sprinkling. Although in the developments of history, sin precedes and mercy follows, it is not so in the mind of God. While some Scriptures represent sin, by marring God's work, as bringing him out of the order of his purposes, the general current of the Bible represents God as having foreseen and forecast for transgression. Abraham comes before Moses, faith before law, the pillar of cloud and fire before the thunders of Sinai.

The offering of Isaac, the deliverance of Israel, the utterance of the Law, the subjugation of Canaan, the reign of Solomon, the translation of Elijah, the songs of the prophets, were but indications and preparations for the Desire of all nations—that great Antitype who, laying aside the glory that he had with the Father before the world was, came to be the Prophet, Priest, and King of mankind. The risen Lord, on his way to Emmaus, "beginning at Moses, and all the prophets, expounded to them in all the Scriptures the things concerning himself."

Unbelievers sometimes talk of an older religion than the Christian, which they set up not as a rival, but a predecessor and encompasser of the Christian, that, with a patronizing air, they are willing to accept as a respectable modification thereof. But there is no older religion than the Christian—there can be none. Open the Bible. "In the beginning, God created." Can you get behind that? Open the New Testament. "In the beginning was the Word, and the Word was with God, and the Word was God." Pile up decades, centuries, millenniums, æons, you can not get behind the beginning. Sin and Christ do not even rise together, like the twin mountains, Ebal and Gerizim—blessing answering to curse, as peak to peak. Before man was formed, before the globe was launched, before the morning stars sang together for joy over a new creation, before the first angel tuned his harp, the scheme of God's mercy was sketched, and the Lamb slain lay in the Infinite Mind, according

to the eternal purpose which he purposed in Christ Iesus.

As there is no older religion, so there is none more universal than Christianity. "Go into all the world." "Preach the Gospel to every creature." "Whosoever believeth shall be saved." "Whosoever will, let him come." Nor is any more absolute conceivable. It has no relation to any particular tribe, nation, time, or place; it is for man generically.

II. Christ solves the moral and religious problems which have engaged the minds of men in all ages.

I. One of these is the existence of God. Men talk of a positive philosophy, which contents itself with phenomena, but the human mind awakened can not be restricted to results. It will rise to causes, and from the lower to the higher-from the seen to the unseen. It will speculate, hypothecate, imagine; it will pierce beyond the visible sphere; it will wait and watch along the current of results, for an invisible power to break through, or for an opportunity to break through to it. The heart, too, has its exploring tendrils out. It can not bear to consider humanity the sport of chance in a fatherless world. Hence, in all nations and ages, men have had some conception of God. The human mind, however, left to itself, rarely, if ever, attains to a just knowledge of the Almighty. It is one thing to demonstrate the being of God, and another to assume it. The uneducated masses deify the great forces or objects of nature, and become polytheists and idolaters; and so far from rising to higher and purer conceptions of God with the lapse of time, become more and more gross in both their theology and worship. As, in ancient times, philosophers, "professing themselves to be wise, became fools," so, in modern times, the heathen, though they admit the existence of a supreme God, do not profess to know him or worship him, but pay all their devotions to the most contemptible idols.

The educated, if they do not become atheists, either confound God and his works, and become pantheists, or separate him from his works, contemplating him afar off, indifferent to his creatures. A large majority of the philosophic minds of the pagan world to-day are pantheists, as a great part of those of the ancient world were. This is not because of deficient intellect or cultivation or study; for it is remarkable that learned minds, under the full blaze of modern science, when they reject the Bible, also, generally, become pantheists. This is the prevailing form of rationalistic unbelief both in Europe and America.

Some of the great minds of ancient philosophic Greece conceived of the Creator as an infinine Mind, which, having made the universe and impressed laws upon it, retired into the infinite distance, unobservant of its results. To them, God was a mere group of abstractions, a logical necessity, a revelation to the mere intellect.

a. Jesus Christ gives to our conceptions of God, definiteness. Ideas of the eternal, the spiritual, the invisible, need a finite and visible frame-work, in order to make clear and definite impressions upon beings of compound nature like ourselves. The ancient Jews were educated up to the idea of God by symbols and signs and miracles. The form of man, walk-

ing in the garden at the cool of the day; the angel of the Lord, in the tent-door of the patriach; the pillar of cloud and fire, marching before the hosts through the wilderness; the cherubim above the ark; the voice of the prophet,-were necessary external manifestations. Nor were these enough. Even Moses, the mediator, craved something more than the mount that shook and thundered and blazed, and God hid him in the cleft of the rock while his glory, so moderated that he could bear it, passed by, and an audible voice proclaimed, "The Lord God, merciful and gracious." Yet, with all these advantages, the Jewish conception of God was incomplete. It was that of embodied law, order, majesty, holiness-a revelation to the mind rather than the heart. We need something to bring God nearer to us. Humanity craves an incarnation, and, strange to say, in all ages it has believed in one. Christ satisfies this want, and gives to our notion of God the clearness and definiteness of a person. Not a set of abstractions on the one hand, nor the mere dynamics of nature on the other; but a Being of intelligence, affection, and will; creating, governing, controlling the universe, yet separate from it. Christ is the visible image of the invisible God. "God, who at sundry times, and in divers manners, spake in times past unto the Fathers, hath, in these last times, spoken unto us by his Son, who is the brightness of his Father's glory, the express image of his person."

Thus God teaches us, as we do our children. How would you convey to your child a correct idea of the air? Take him to an empty room, and ask

him what he sees, he will say, "Nothing." Take him to the mountain-top, and ask him what there is between him and the stars, he will answer, "Nothing." He sees nothing, feels nothing. He is sure all is emptiness. How can you remove his incredulity? Take him to the laboratory. Let him see the chemist take some atmosphere in a receiver and analyze it; placing the oxygen in one jar, the nitrogen in another, the carbonic acid in a third, and experimenting with each. As the child beholds the iron wire burn in the oxygen, like tow in the flame, and the animal suffocated in the nitrogen, and the candle go out when the carbonic acid is poured, like invisible water, over the wick, he will come to understand not only that the air exists, but that it has properties on which all living nature depends. Let him see the chemist take another portion of amosphere, and, having thrust an animal into it, place it under an air-pump, and exhaust the air. As the child sees the animal swell and die and burst, he will feel that, notwithstanding he may not see the air, he lives and moves and has his being in it, that it keeps the blood in his veins, and the life in his body.

Christ, in a manner, incloses the Deity for us, so that we can approach him, and mark his power and wisdom and holiness, his heart of sympathy and love, his active benevolence and self-abnegation for the good of others. We have but to add *infinity* to this image; and, wherever we go in the universe, we can conceive a loving heart on which we may pillow our weary head, and find an eternal refuge and rest.

They take inadequate views of Christ's prophetic character, who think Jesus came only to utter discourses, parables, and prayers. Suppose all he ever said be found in the writings of Jewish rabbis and heathen philosophers, his great function would still be an original one, to show us the Father. Neither earth nor seas nor skies, much as they may show us of the attributes of God, could show us that. We might see through the handiwork to the architect; and angels might see through the providence to the character of God, but not we. The great year of fable repeating itself, a chaos without order or hope of it, a revolution under the dynamics of blind fate, a course of history shaped by human passions, might be our idea of Providence. Did not our Lord show us, behind the curtain of the skies, the infinite Parent, crushing with his footfall the schemes of kings, molding with his hand the majestic mountains, watching with his eye the falling sparrow and the falling tear, and working all things after the counsel of a Father's heart? Why are we burdened with sorrow? Why tread we, with bleeding feet, life's thorny path? Jesus bore the same burden and trod the same path, to teach us that it is all in love.

b. Christ reveals the Father in his fullness; that is, in modes which nature does not teach or reason discover, but which, when revealed, find their echoes in one and their arguments in the other. Such is the trinity in unity and the atonement; the last being a scheme which presents righteousness on the one hand and love on the other—Christ dying, the just for the unjust, that he might bring us to God.

This scheme solves a problem which has perplexed the minds of men in all ages. Man has violated God's law—holy, just, and good—whose penalty the Ruler is bound to enforce. How shall the sinner be spared and the government be, at the same time, maintained? How shall the conflicting claims of justice and mercy be reconciled? Nature has no answer to this question; you may hold it under the light of every sun in vain. Providence has none. Consciousness has none; it can testify only to what is within us. Conscience none; it can only show us how much we fall short.

The penalties of natural law, so far as we can trace them, are uniformly enforced. Repentance, though it may mitigate, does not avert them. Why shall not the moral laws be enforced in like manner? Some sacrifice must be offered, that the law may be vindicated and justice satisfied. The very labors of infidels to show that this is not necessary, prove a lurking suspicion in their breasts that it is. Man, admitted into heaven without this, would feel his conscience outraged, and would carry a cross with him through the realms of glory. But where shall such a sacrifice be found? Neither earth nor sea nor sky can answer. Vain to talk of rivers of oil, or the cattle upon a thousand hills; they all belong to God. Nor can we offer the fruit of the body for the sin of the soul; this were murder. Nor the body itself; this were suicide. Moreover, the victim must be uncorrupted. Christ solves the problem. He gave his life a ransom. He has power to lay down his life and take it again. If he had not,

his death would have been martyrdom, instead of sacrifice. He had power to endure the curse, satisfy justice, magnify the law, and bring the sinner within the range of mercy; to be the Daysman, laying one hand on the sinner, another on the throne; to be the faithful and sympathizing High-priest, who ever liveth to intercede for us.

2. Another difficult problem is that of human history. Without the Gospel, how inexplicable!—a chaos without form or law; a rising and falling of nations without connection, order, or end, as the waves of a shoreless sea!

Christ comes teaching the unity, fall, and redemption of the human race, and showing how, under the laws of justice and mercy, without interfering with human freedom, it advances to the appointed consummation.

Johann Muller, the Prussian historian, who, in the midst of his great historical studies, was converted to Christianity, gives an account of his change, to his friend Karl Bonnet, in these pregnant words: "Since I have been at Cassel, I have been reading the ancient authors in their chronological order, and making extracts from them where any remarkable facts struck me. I do not know why, two months ago, I took it into my head to read the New Testament before my studies had advanced to the age in which it was written. How shall I describe to you what I found therein! I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising to

him, than it was to me, when I suddenly discovered the fulfillment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key to all the seeming contradictions of the physical and moral world. I beheld that which was the most wonderful effected by the most insignificant means. I perceived the references of all the revolutions of Europe and Asia to that miserable nation in which the promises were deposited, just as important papers are intrusted to one who can neither read nor adulterate them. I saw the religion appear at the moment most favorable for its appearance, and in the manner most adapted to secure its acceptance. The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer; and, if this religion is not divine, I understand nothing at all. I have read no book on the subject; but hitherto, in all my study of the ancient times, I have always felt the want of something; and it was not till I knew our Lord, that all was clear to me. With him there is nothing that I am not able to solve."

The great Napoleon, on his death-bed, expressed the same view. He said: "If once the divine character of Christ is admitted, Christian doctrine exhibits the clearness and precision of algebra, so that we are struck with its scientific connection and unity. The nature of Christ is, I grant it, from one end to another, a web of mysteries; but this mysteriousness does not correspond to the difficulties which all existence contains. Let it be rejected, and the whole world is an enigma; let it be accepted, and we possess a wonderful explanation of the history of man." As

Leutard says, "He is the one man toward whom the whole history of the human race was tending, in which it found its unity, and in whom history finds its turning-point, as the close of the old and the commencement of the new era. The whole course of external events and the progress of the human mind were tending toward him; the result of both was to demand, without being able to produce him. Hence, in him both find their completion."

3. Another problem over which humanity has pondered and prayed, is this: How into the universe of a Being of infinite wisdom and goodness, sin can enter. If we ascribe moral evil to God, we are pantheists; if we exalt it to an independent entity and a rivalship with God in the government of the universe, we are dualists; if we ascribe it to chance, we are fatalists; and in this triangle has the thinking mind of the world, when without revelation, moved. Although there are shadows on this subject which perhaps can not be removed from our minds in our present state, yet Christ frees it from distressing difficulties, showing that God is holy, man free, and that man's elevation involved the liability to fall. Bishop Butler shows how a being made upright might fall, as how one placed on a straight path, with numerous objects to divert his attention, might deviate from it, and once having left it, deviate more and more, unless some external force replaced him. But why should he be subjected to the hazard?

The Christian, on his mount of vision, sees God rising out of eternity, sole ruler of the universe, permitting sin, but restraining, chastising, overcoming it,

while far through the dim portals of the past he starts the Messenger of mercy and redemption.

4. Another great problem is the rule of life.

Every man has a sense of right and wrong, and, in ordinary cases, natural conscience is correct in its judgments; yet, beyond the primary principles, unless it be enlightened, it is sure to err. Besides moral integrity, a judge must have a knowledge both of the law and the facts, or his decision may be erroneous. Many excellent precepts are found in heathen writings, but they are always mingled with error; and every heathen system of morals is either defective, erroneous, or redundant. Christ's is neither. Although it is perfect, it does not undertake to regulate all human duty by specific precepts. This were impossible. We can not enumerate all the relations between man and man; language is not a sufficiently accurate instrument of thought. Mohammed laid down seventy thousand precepts; but had he laid down seventy times that number, his system would have been imperfect. Christ supplies us with general principles, which an enlightened conscience can apply to all the duties of life. His golden rule is to moral dimensions what a two-foot rule is to material. By applying it, we can measure our duty to our fellow-men, with both ease and accuracy, in every case. The precept is original with him, for, though in heathen and rabbinical writings precepts resembling it can be found, they are merely negative. If it could be found to have existed in all its perfection before Christ, the position which he gives it would entitle him to the merit of originality.

The law of love which He lays down as the sum of the Decalogue, is a more complete summary of human duty, since it regulates our relations both to God and man, world without end, and stands in morals as a discovery like that of Newton's in philosophy; the one showing the law of moral order and harmony as the other does of material; the former commending itself to the enlightened universal conscience as the latter to the enlightened universal reason.

Mark the perfection of the Savior's morality: "Be ye perfect as your Father in heaven is perfect." Transparent purity, not only of lip and life, but of thought and feeling; love with all the heart for God; love as for ourselves, for man. Not a mere passive benevolence, but an active one, that can not rest while there is a pain to be alleviated, a sorrow to be assuaged, a sin to be pardoned, or a soul to be saved; a comprehensive benevolence, that, while it cares for the body, overlooks not the soul, and in its concern for time, loses not its interest in eternity; a wise benevolence, which develops and purifies men from within, and rises from individuals to masses, since the world must be developed from its one,

## "If bettered in its many;"

a God-like beneficence, which sheds its blessings as the sun his light, both on the just and unjust.

Where is there morality like this? Do you say, In natural conscience? But the Arab, tracking the caravan through the desert, to mingle with the sand the blood of the unoffending; the cannibal Fijian,

clubbing the innocent stranger, to roast him for his evening meal,—has natural conscience. Do you say, Give natural conscience a refined education? The highest education was enjoyed by the Grecian and Roman sages; and Plato and Socrates, Cicero and Seneca, focalize their best light on morals; but who, that has read their works, does not know how far they fall beneath the Gospel standard? Plato approves drunkenness, licentiousness, and infanticide; Socrates doubts concerning a future life; Cicero allows divorce for trivial causes: and Seneca both justifies and commits suicide. Even at the present day, moralists who discard the Bible and rely on reason for the rule of life, disagree, although the world has had millenniums of study, and now enjoys the boasted blaze of modern science. Even in fundamentals they are wide apart—some contending that utility, or the greatest happiness of the greatest number, is the true standard; others, that feeling is; a third class, that civil law is. In either case it would be difficult to show that there is any permanent standard. When they descend to specific precepts they still differ-one maintaining that whatever passions may be safely gratified are lawful, another insisting on further restraints; one regarding adultery as a small sin, another as a great one; one thinking polygamy right, another deeming it wrong. Suppose they agree upon both general principles and specific precepts, and suppose that these are demonstrably right: where is their example? Christ gives not merely abstract, but concrete morals—the example of the perfect life in its author.

Moreover, the disposition to moral duty is more needed than its discovery. "Probo meliora, deteriora sequor," is the history of the race. Selfishness and passion bear down the sense of duty, unless it is sustained by powerful motives. What motive has infidelity to control excited passion, check selfishness in the full tide of successful villainy, or move to benevolence, when there is no hope of earthly reward? Those of Jesus Christ are as great as can be conceived—the approbation of God, the appeals of infinite love, the joys of heaven, the pains of hell, all the interests of this life combined with the overwhelming interests of the future. All these motives are rendered more efficient by those wise proverbs, those divine harps, those prophetic visions, those matchless parables, those miraculous narratives, those epistolary instructions, those apocalyptic vistas, which so fix the attention and move the heart of every considerate reader of the Scripture.

The Jewish revelation gave glimpses of both the outer darkness and the mansions not made with hands; and so did the heathen mythology, but philosophy ascribed them to the *invention* of the poets. Christ made the future world certain and clear. He moves earth with a fulcrum, planted not on its bosom, but in the distant and future world, and he gives the lever he places on it the length of eternity. "The worm never dies;" the "life is everlasting."

But above and beyond all this is the Cross, which teaches, as nothing else can, the love of God, and constrains us to cry out, "We love Him because he first loved us." The mother, leaving her mansion and

going into a hut; laying aside her robes, and clothing herself with sackcloth; living on scanty meals, and going barefoot and bleeding to obtain them, that she may have means to defend a guilty son and save him from the scaffold; sighing, weeping, praying, sinking, dying broken-hearted over his crimes,-gives to him not only a sense of the heinousness of his sins, but of the love of his mother, such as nothing else could inspire. And as that son stands at her grave, what is there that he will not do or suffer, and esteem it a relief to do or suffer, to meet her dying wish? He needs no law to insure obedience. Love is enough, and it is swift. When we see Him, who thought it not robbery to be equal with God, making himself of no reputation, and humbling himself to a life of woe, crying upon the cross, as his soul looks into the darkness all round, "My God, my God, why hast thou forsaken me?" that he might bear our sins, heal us with his stripes, and raise us by his death, we feel a new and permanent and powerful impulse to righteousness which needs no law, for it is a law to itself.

> "Talk not of morals! O, thou bleeding Lamb, The best morality is love of thee."

Nor is this all. One has said that Christ excelled all other moralists in this, that he puts the padlock not upon the hand, but upon the heart. But he does not use the padlock at all, he renders such a thing unnecessary. He takes the tiger from the heart and replaces it with a lamb.

May you know "what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places."

5. Christ solves the problem of immortality. In all ages and nations men have had some idea of a future life, but beyond the sphere of Christianity it has been an uncertain and unsatisfactory one. Even among us, how often at the coffin do doubts overwhelm us! We speak to the corpse, but it hears not; we touch it, but it feels not; we lay it in the grave, and, like the remains of the dog, it mingles with the earth. Chemistry shows that it is resolved into oxygen, hydrogen, carbon, phosphorus, and that these elements, through the processes of nature, may enter into other animal forms. The progress of the natural sciences and the prevalence of a material philosophy deepen the shadows that, in civilized lands, rest upon the tomb. Men look for the soul at the end of the scalpel, or the microscope, and in the residuum of the crucible, but it is not there.

We reply, that the operations of the soul—affection, speaking through lips of clay; hope, beaming through eyes of flesh; art, expressing itself through fingers of bone—are spiritual. So, too, many things expressed by it in cold, material forms—beauty, sitting upon the marble; goodness, beaming from the canvas; truth, from the page. The monument, the canvas, the page, may perish; but the beauty, the goodness, the truth, are immortal,—so, too, the soul from which it came. But the answer satisfies not the

breaking heart. We recur to the arguments of Plato and Cicero; but they are unsatisfactory to us, and must have been to their authors. We fly to Butler and others, in modern times, who have carried on the argument with a force which answers objections, almost convinces, and always charms, but never scatters our doubts. We turn to the life of the departed father, as we contemplate his death; and, as we call to mind how he stored up the truth of God, we ask, If we may reason, from the Summer stores of the hive, that the bee will live through the Winter, why not, from the stores of truth, to the world to come? We feel a strange palpitating as we stand at the grave of the mother, and ask, If, as we pass over the mountain we find the compass agitated, we may infer the existence of ore, may we not, when the heart is agitated as it passes by the river of death, infer that there is soul there?

But, after all, we say, Who has seen or handled the elements of eternity? Suppose we could be certain of a future world, how, by mere reasoning, should we have knowledge of that state? The heathen think departed spirits either occupy a world of ghosts, where they sigh after the upper air, or that they pass from animal to animal, in an indefinite number of transmigrations. The last is the view of the majority of mankind to-day. How unsatisfactory! Your child is dead. You take your farewell look at its beautiful corpse. All its love and all your past happiness, all its goodness and all your blasted prospects, come rushing over you. What comfort in reflecting that the departed spirit has passed into a cow, thence to pass

into a snake, then, it may be, into a toad, and so on forever, or to Nirwana? You would never know how to find or to recognize her, or to communicate with her. She would bear, in her different forms, neither affection for you, nor recollection of you. It is as though the grave took all, or worse. Nor is there much more of comfort in the other view—that of a world of ghosts, a dream-land, insubstantial, fleeting.

In the Odyssey, Achilles complains in the lower regions: "Speak not another word of comfort concerning death, O noble Ulysses! I would far rather till the field as a day-laborer, a needy man, without inheritance or property, than rule over the whole realm of the departed." We find, therefore, without surprise, upon some old monuments, "Thou who readest this, enjoy life; for there is neither laughter nor amusement nor any pleasure after death." No wonder that, in classic ages, it was customary, at feasts and drinking-parties, to place a silver skeleton on the table, and to pass it round with these words: "Woe to us poor creatures! what a cipher is man! Such shall we all become, when once Orcus carries us off."

This is the view which we generally adopt when we reject the Bible, as the idea of transmigration is repugnant alike to our feelings and philosophy. Many infidels teach that millions of spirits walk the earth unseen, both when we wake and when we sleep, while others, higher up, in successive circles, occupy the cloud-land; that they linger around earthly homes, occasionally breaking through to the real world, manifesting, however, less thought and virtue, as well as

less capacity of usefulness, than embodied spirits. Such a state holds out nothing inviting. Lo, something not dreamed of in earthly philosophy! Jesus goes down to the tomb a corpse, enwrapt in graveclothes, embalmed in spices, and comes up again. Mary held the same feet that bled upon the cross; Peter saw the same head that was crowned with thorns: Thomas touched the same hands that were torn with nails; John felt the same throbbing heart that was pierced by the Roman spear. They all beheld him, whom they had loved upon earth and wept over in death, ascend into the heavens, to come again, visible, tangible, in like manner as he went. Now the mists of eternity have a nucleus around which to condense, and our ideas of immortality become definite and clear.

You have seen the chemist hold up a solution of some neutral salt, say blue vitriol; it looks like water, it moves like it, has the same specific gravity, nearly. He draws the cork, and drops into the bottle a solid crystal. The work of crystallization begins, and soon the liquid is turned into a mass of beautiful crystals. So the body of Christ, passing into the heavens, gives substantiality to what else were, to us, a world of shadows. The gates of pearl and rivers of life and fields of living green are real; the spirits of the departed take body; the skies become a solid sphere of happy being, a new heaven and a new earth, wherein dwelleth righteousness. Now we can lay the wife or the child in the grave, and say, "Mary, I shall see thee again, not a ghost, but as I have seen thee-in body, but incorruptible, immortal, glorified, in all

the brightness and beauty of our transfigured Lord." Though our outward man decay, yet with our eyes shall we see God, and with a body radiant, obeying not earthly, but heavenly attractions, walk the blest fields with companions that we have loved. "Because I live, ye shall live also." "O, that my words were now written! O, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever!" What is it, O Job, that you would thus everlastingly perpetuate? "For I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God."

All theological truth is comprehended in Christ. Believe in him, and it is enough. You can not doubt in regard to God, if you believe in Christ; for he is his Son. You can not doubt about heaven, for he came from there. How can you doubt about the existence of China, if you know that A. B. came from thence? You can not doubt about the Mercy-seat, if you make prayer and receive answer, any more than you can question the existence of England, while you are trading to Liverpool, getting regular profits on your investments. What ponderous tomes about the inspiration of the Scriptures! Believe in Christ, and you need not read any of them, for he said "Search the Scriptures;" he quoted them as inspired—even Daniel, so much disputed. How much men have debated about the existence of hell! Believe Christ, and you have the question settled, for he tells you to "fear him that can destroy both soul and body in hell." How many doubts and fears about the resurrection! See Christ rising from the tomb, and they all are dissipated. Embrace Christ, and the rebellion is over, the Richmond of the soul taken.

A friend said the other day: "I was once an officer in the devil's army. Whatever clergymen might say of other men, I was willing that they should set me down as totally depraved. Once, when on picketduty, near the gates of hell, I strayed beyond the lines, and met the Savior. One glance was enough; I surrendered unconditionally, not even asking to reserve my side-arms. Now for reconstruction. This was easy. I had been born with my back to the sun. Now right-about-face, and forward, march. I have not seen my shadow since, but am traveling the path that shineth brighter and brighter, by looking steadily at the Sun of righteousness."

But how shall we believe in Christ? What ponderous volumes must be handled to get the historical and philosophical evidence? Nay, verily, God is not so exacting. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Act upon the supposition that Christ is a divine Teacher, and you shall soon have a demonstration of its truth. The witnesses are around you. Yourself, may be a witness. "I wish," said one, "that I could be placed before a court and jury sworn to render a verdict according to the evidence, with all the world to hear, and all the infidels on earth, and all the others in hell to cross-examine me, while I testify as to what Jesus has done for my soul."

## CHRIST OUR PRIEST

In his epistle to the Hebrews, the sacred writer directs us to "consider the Apostle and High-priest of our profession, Jesus Christ." Let us so contemplate him at this hour.

## I. Christ is a peculiar Priest.

He is so: I. In his order, after the order of Melchizedek, who was a type of him in several particulars. (a) He was a royal priest, King Melchizedek (righteousness), of Salem (peace). (b) He was before the Aaronic priesthood. (c) He was superior to that priesthood, for he received tithes from Abraham, the progenitor of the whole Israelitish nation, and blessed him. Now, as the apostle argues, he who receives tithes is, officially, superior to him who pays them; and he who blesses is superior to him who is blessed. (d) He was without father and mother, that is, recorded genealogy in the temple. (e) He was a priest for life; the Aaronic priest had his official life limited by the ages of thirty and fifty. Of Melchizedek's death we have no record. All that we know of him is as a living priest, without beginning of days or end of life. (f) He was without predecessor or successor.

2. In his purity. All other priests were imperfect

and defiled. They offered up sacrifices for their own sins; for the law maketh high-priests which have infirmity, whence they have need to offer for themselves as well as for the people. Christ, though made a little lower than the angels for the suffering of death, is yet holy, harmless, undefiled, free from sin, without taint of sinful passion, and separate from sinners, morally, as the high-priest, seven days prior to the expiation, and when he made that expiation, was, physically. He had not only negative but positive excellencies. As in his humanity he grew in stature and wisdom, so also in every virtue, human and divine, learning obedience by the things which he suffered, in all things crowned with glory and honor.

3. In his immortality. Under the law were many priests, because they were not suffered to continue by reason of death. Christ was made priest not after the law of a carnal commandment, but after the power of an endless life. "The Lord hath sworn and will not repent, Thou art a priest forever." Thus God confirmed his counsel by his oath, "that by two immutable things, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." True, Christ died; but he was born from the dead. The Shunamite's child, the corpse that touched the bones of Elijah, the young man of Nain, and Lazarus, brother of Martha and Mary, the daughter of Jairus, ruler of the synagogue, came from the grave to return thither again. Christ first came forth from the tomb to return no more, but to lead an innumerable company from the empire of death to the realms of immortality. He is not only immortal,

but pre-existent. "He is before all things," not only pre-existent, but eternal—Alpha and Omega.

What sorrow would fill our hearts if we were not sure that Christ can die no more! We should have no assurance of our own immortality. Even after entering heaven, we might again be remanded to mortality and the tomb. "Because I live, ye shall live also," is the only foundation of unshaken trust. Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven (not on earth as millenarians say), in the true Holy of Holies, within the veil whither the forerunner hath for us entered. The Jews had the highest expectation if, on the day of expiation, their high-priest came out alive. What may we not expect when ours enters within the veil to live forever!

4. His call and inauguration. Even under the law, no man entered the priesthood but he that was called of God, as was Aaron. But the call of Christ was more imposing, for it was by oath of God. His induction, too, was surpassing: "And again when he bringeth in the first-begotten from the dead into the world [that is, the heavenly, for it was after his resurrection that Christ was made priest], he saith, And let all the angels of God worship him." Hence, he, "when he had by himself purged our sins, sat down on the right hand of the Majesty on high, being made so much better than the angels as he hath, by inheritance, obtained a more excellent name [title and authority] than they." They are but messen-

gers and spirits of the Throne, comparable to winds and flames for their efficiency and speed. "But unto the Son he saith, Thy throne, O God, is forever and ever; a scepter of righteousness is the scepter of thy kingdom. . . . And thou, Lord, in the beginning, hast laid the foundations of the earth, and the heavens are the work of thine hands. They shall perish, but thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." What a call and inauguration! Christ glorified not himself to be made a High-priest, but was constituted by the oath of God, and inaugurated by the Almighty amid the assembled angels.

5. In his tabernacle. The Aaronic priests ministered in the temple at Jerusalem, where was a tabernacle set in order for worship. In the entrance were the candlestick, the table, the show-bread; beyond the veil, in the Holy of Holies, the golden censer, the ark of the covenant containing the pot of manna, Aaron's rod that budded, and the table of the covenant, covered by the mercy-seat and overshadowed by the cherubim of glory. In this tabernacle the priest ministered—in the outer apartment daily, in the inner, yearly, offering gifts and sacrifices. In this tabernacle Christ could not minister; for if he were on earth he should not be a priest, seeing there are other priests that offer gifts according to the law, whose place he could not take; for he was not of their order, but of the tribe of Judah. This tabernacle was but a shadow of the original one in heaven; for Moses was directed to make all things according to the pattern showed to him in the mount. Its parts visible, perishable, were images of higher, permanent, and invisible things—the outer court, probably, representing the earth, in which men dwell; the sanctuary, the Church, in which they draw nigh to God; and the Holy of Holies, the heavenly world—"the Holy Ghost this signifying, that the way into the holiest of all was not yet manifested whileas the first tabernacle was yet standing." Christ enters the heavenly tabernacle which the Lord pitched, not man; that house not made with hands, the house of God. For by the word of the Lord were the heavens made.

6. In his sacrifice. The sacrifices of the law could not procure pardon of sin, else would they not have ceased to be offered. "For it is not possible that the blood of bulls and of goats should take away sin." Long ago, God said, "I will take no bullock out of thy house, nor he-goat out of thy fold," that is, as an atonement for sin; and his people, under conviction. cried out, "Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering." Rivers of oil, the cattle upon a thousand hills, can not atone, nor can even the fruit of the body suffice for an offering for the sin of the soul; for the law made nothing perfect. It was "a figure for the time, then present, in which were offered both gifts and sacrifices that could not make them that did the service perfect as pertaining to the conscience; which stood only in meats and drinks [to be avoided], and divers washings [of priests and people], and carnal ordirances imposed on them until the time of reformation;" which could only procure absolution for transgressions of ceremonial law, and restore offending worshipers to the benefits of the Mosaical covenant, until the coming of Messiah. "Every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins." Hence, the whole system was annulled for the "weakness and unprofitableness thereof." Paul, both in the Epistle to the Romans and in that to the Galatians, shows that the moral law could not justify any man, but left all guilty before God; in this Epistle he shows that the ceremonial law can not take away sin. Men were, indeed, saved under the law, but by faith in the promise made to Abraham, before the law, of a coming Redeemer, whose atonement the legal sacrifices typified. Multitudes passed to heaven, some through flood and fire and sword, but it is expressly said, "through faith, not having received the promises, but having seen them afar off, they were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth, seeking a better country, that is a heavenly, so that God was not ashamed to be called their God." Seeing that the sacrifices of the law could not atone. Christ cometh into the world, crying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come (in the volume of the book it is written of me)"-for Daniel wrote that the sacrifices of the law should cease, and Isaiah, that Messiah should make his soul an offering for sin-"I come to do thy will." And thus, "he taketh away the first [legal sacrifices], that he may establish the second [the oblation of his body]; by

the which will we are sanctified through the offering of the body of Jesus Christ once for all." Earth is the court of his tabernacle, Gethsemane, Calvary and its cross the triple altar, the Son of God the victim a piacular offering for the world, sustained and accepted by the Deity; an offering which illustrates the bitterness of the cup of God's wrath, that not the contemplation of its issues, or the presence of the indwelling Divinity, could deprive of its terrors; an offering that illustrates the certainty of punishment, for if God spared not his only and immaculate Son, how shall he spare the impenitent guilty? an offering that not only deters from sin, while it proclaims pardon, but vindicates the honor of God's government, which rather than suffer contempt, thrusts its sword into Messiah's breast. Thus has the world a sacrifice who, being sinless in our nature, could offer satisfaction for our sins, and, being Divine, could lift himself from the grave, and lead his followers through it to glory, within the veil, the Holy of Holies in heaven.

Away, ye shadows of the law; the eternal substance is come! Away, sacrifices, types, ceremonies; the great antitype is here! Well may we argue with the apostle, "If the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh [from ceremonial defilement and so procures admission to the temporal tabernacle], how much more shall the blood of Christ, who [being sanctified] through the Eternal Spirit, offered himself, as a Lamb without spot, purge your conscience from dead works [works deserving death]," that so you may

be admitted to serve the Living God in his Church here, and in his heavenly sanctuary hereafter! The sacrifices of the temple were frequently repeated. It was not needful that Christ should offer himself often, as the high-priest entered into the Holy of Holies with blood of others, to make atonement for sin: "For then must he have suffered from the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." His death having an efficacy running back to the foundation of the world, as well as forward to its end, providing mercy for all the generations of men, we need no masses.

7. In the covenant, of which he was Mediator. The moral law gave the rule of duty, the knowledge of sin; powerful to condemn, it gave no power to obey. It was weak, not in itself, but through the flesh, whose inclinations and desires for things forbidden brought forth fruit unto death, so that the things we would not, we do. It said, "Do this, and thou shalt live;" the Gospel says, "Walk not after the flesh, but after the Spirit, and ye shall live." The law (considered as purely Mosaical) had no moral power; its ceremonies were "weak and beggarly elements of the world."

The Gospel has spiritual power. Mark the terms of the new covenant: "I will put my laws into their minds and write them in their hearts, and I will be to them a God, and they shall be to me a people. And they shall not teach, every man his neighbor, and every man his brother, saying, Know ye the Lord: for all shall know me, from the least to the greatest." This covenant had better promises. The law had

only temporal promises—Canaan, prosperity, protection; the Gospel has promise of spiritual and eternal blessings-adoption into the family of God, a settlement finally in the heavenly world, and a preparation for it. It is this better hope which the Gospel inspires that makes the new covenant perfect, and animates us to purify ourselves from all filthiness of the flesh and spirit. The old covenant was the mountain visible, trembling, scorched with fire, encompassed with cloud and darkness, swept by tempest of thunder and lightning, and echoing to the sound of trumpet and voice of commands, so charged with terror that even the mediator cried out, "I exceedingly fear and quake." The new covenant is Mount Zion, overflowing with spiritual blessings; the heavenly Jerusalem which emancipates, not the earthly which is in bondage; the city of the living God, thronged with angels, one with us in Christ, and ministering spirits to the heirs of salvation; the Church of the apostles, first-born of the Spirit, and of all whose names are written in heaven, where is God, the Judge of all, and the spirits of just men made perfect, and Jesus, the Mediator, and the blood that speaketh better things than that of Abel.

8. In the blood which he offers. Under the old dispensation, when Moses had spoken every precept according to the law, he took the blood of bulls and goats, and dipping in it sprigs of hyssop, bound with scarlet wool, he sprinkled both book and the people. Moreover, he sprinkled both the tabernacle and the vessels, for almost all things are by the law purged with blood, and without shedding of blood is no

remission. All through the Mosaic economy, an atonement was made for the holy place, because of the sins of the people; not that these sins defiled the place, but so defiled the people as to render them unworthy to approach it unless it bore the symbol of sacrifice. An atonement was also made for the tabernacle of the congregation in which God dwelt among men, and no one was permitted to enter it until that atonement was made. Thus by blood upon the footstool of Divine Majesty, men might present themselves before it.

While the patterns of the heavenly things were purified with blood of bulls and goats to make them accessible to men, the heavenly things themselves are purified with better sacrifices. Christ entered into heaven itself, and sprinkling there his precious blood, as an acknowledgement and vindication of the Divine rights, has thus made the throne of justice a throne of grace, and the presence of God accessible to the supplications and thanksgivings of penitent men, when offered through our great High-priest, whose golden censer hath much incense, with the prayers of all saints. By this blood the heavens are also made accessible to redeemed souls, after their probation. This blood is not only better than that of the law, but also that of the primal covenant offered by Abel, which made only one soul accessible to God, whereas this opens the way for the whole human race.

9. In his glory. Glorious was the high-priest of the temple, arrayed in gold and blue and scarlet and fine linen, in breast-plate and ephod, and robe and broidered coat, and miter and girdle. All are glorious in the upper world. John, in apocalyptic vision, saw an angel, and was about to worship him, until he said, "See thou do it not, for I am thy fellow-servant." In the symbolical visions of the entranced apostle, Christ is represented as having a hand holding seven stars, a countenance as the sun shining in his strength, a head with many crowns, a vesture dipped in blood, a thigh on which is written "King of kings, and Lord of lords," and a girdle at which hang the keys of death and hell. In the calm words of Paul, "He is the brightness of the Father's glory, the express image of his person." His radiance illuminates the heavens. "And the city," says John, "had no need of the sun, neither of the moon, to shine in it; for the glory of God did enlighten it, and the Lamb is the light thereof. And there shall be no night there." His glory is underived, the efflux of his perfections; the jewels of his crown are bought with his own blood.

# II. He is a sympathizing High-priest.

"For we have not a High-priest that can not be touched with a feeling of our infirmities, but was tempted in all points like as we are, yet without sin." He took our nature that he might be a merciful and faithful high-priest, that he might "have compassion on the ignorant and them that are out of the way." "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." What conflicts did Christ endure in the wilderness, with the adversary; in the world, with poverty and scorn and persecution; in Gethsemane, with the powers of dark-

ness; on Calvary, when he cried, "Father, if it be possible, let this cup pass from me!" "No temptation hath happened to you, but such as is common to men, and God will, with every temptation, make a way of escape."

What gentleness does Christ show! To teach his disciples humility, he washes their feet. To all men he says, "Take my yoke upon you, and learn of me, for I am meek and lowly, and you shall find rest for your souls." "A bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment unto victory." He moved with majesty, yet without noise or ostentation or tumult. He stretched out his hand to the poor, and respected faith however small; bearing with patience the errors, infirmities, and persecutions of men; for "when he was reviled, he reviled not again; when he suffered, he threatened not." He fed the hungry and healed the sick, gave sight to the blind and hearing to the deaf; he cast out devils, cleansed lepers, and raised the dead.

His amazing power, which, if exerted in judgment, might have been the terror of the world, being exerted in mercy, became its admiration. His very look was compassion, and the touch of his garment was healing. He took up little children in the streets of Jerusalem, and returned them with his blessing on their heads, rebuking his disciples who forbade the anxious mothers to press them through the crowd, saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven." He lamented over the doomed city that was about to put him to death. He wept at the grave of the

departed friend, not because Lazarus was dead, for he was about to call him from the tomb, but in sympathy for the mourners. Those tears which fell from his eyes upon the earth tell of sympathy in heaven for suffering men. "Behold how Christ loved him," said the Jews. Learn how he loves you also. When about to die, he consoles his distressed disciples, forgetting himself in his desire to bless them; when he awakes the sleeping companions, it is without rebuke; when he looks on blaspheming Peter, it is in love and pity. When pressed down under the world's guilt, he speaks from the cross, charging his bosom friend to take care of his mother; even in the appalling darkness and the feeling of desolation which brought forth his bitterest cry, he turns to counsel and forgive the penitent thief.

His exaltation has not diminished his tenderness. Joseph, his type, when reigning in Egypt, still casts his eye homeward, feels even for his guilty brethren a brother's heart, and rests not until they are peacefully settled around him. Nor does the increase of the Savior's family diminish his love for them. He himself tells us how he discharges the pastoral office. He is the good Shepherd that calls his sheep all by name; that goes before them leading them into green pastures and beside still waters, making them fearless even in the gorges of the mountains whose overhanging vegetation shuts out the sun and shelters the tiger, a very valley of death; because the shepherd is no hireling that fleeth when he seeth the wolf coming, but one who lays down his life for the sheep. He is so merciful to the wanderer that he leaves the ninety and nine to go after it, and so considerate of the feeble that he carries the lambs in his arms.

## III. He is an active High-priest.

- I. He works in the sphere of nature. His activity commenced before his human life. "My Father worketh hitherto, and I work." "For by him were all things created that are in heaven, and that are in earth, whether they be thrones or dominions, or principalities or powers, or things present or things to come; all things were created by him and for him, and by him all things consist." God hath appointed him heir of all things, hence he is upholding all things by the Word of his power. Take your microscope, and examine the animalculæ, millions of which can occupy a cubic inch of space; Christ works there in each insect, each eye-ball, each globule of blood that circulates therein. Take your telescope; see that star in Orion, whose light started twenty thousand years ago, and, traveling twelve thousand miles a minute, has not yet reached our globe; Christ works there.
- 2. He works in the sphere of providence. He stood by all through the stream of history. He observed the Egyptian, Persian, Grecian, Roman, and Gothic civilizations, with their millions on millions, as they swept on to death. He marked every tear and trial and temptation, heard every sigh and every prayer, noted every pure intention, every struggle after virtue, and every condition of soul, which, had he been revealed, would have received him; and at the last day he will array those multiplied millions before him to be judged, not by the law they had not,

but by the law they had; not with *severity*, but with *equity*, and in view of the sacrifice he made in love on Calvary for the whole world. He mercifully winked at the times of that long and awful ignorance before his coming, nor did he command men everywhere to exercise evangelical repentance until his cross was uplifted.

He stands by to-day, to see the Arabian, Indian, and Chinese, as well as European and American, civilizations bearing on their myriads to the tomb. He marks each curse, each sin, each sorrow, each agony. He gathers into his ear all weeping and wailing and gnashing of teeth, and marks all stumbling and terror on the dark mountains of unbelief, and looks with compassionate eye upon each weary head as it drops on the pillows of despair or death. He sees, too, every repentant sigh and remorseful agony and earnest desire for pardon and purity; and he will bend over all the sons of men with the feelings of the father who ran to meet the returning prodigal; and he will judge each penitent soul in the spirit with which he judged the weak and wicked woman who washed his feet with her tears, and wiped them with the hair of her head.

3. He works in the kingdom of grace. He always has done so. As the angel, Jehovah, he conversed with Adam in the garden, guarded Noah in the ark, covenanted with Abraham in Canaan, struggled with Jacob at Peniel, talked with Moses in the bush and on the mount, stood with drawn sword before Joshua under the walls of Jericho, and inspired the long line of prophets. "He is the Head of the

body, the Church; who is the beginning, the first-born from the dead; that in all things he should have the pre-eminence; for it pleased God that in him should all fullness dwell." He calls his own ministers, whether apostles, evangelists, teachers, or pastors. No Church court can authorize a man to preach the Gospel; it can only recognize in him the commission of Christ. Jesus only can pardon sin and pronounce absolution. In his last conversation with his disciples he said. It is expedient for you that I go away, but I will come to you. He promises to send the Holy Ghost, the Comforter, to abide with them forever, not only to comfort them, and lead them into all truth, but to convince the world of sin, of righteousness, and of judgment to come, and to glorify Christ by receiving the things of him, and showing them to his children.

He hears the prayers of his people, and presents them to his Father. Wherever two or three are gathered together, in his name, there is he in the midst of them. Wherever the widow bows in prayer, or the soldier kneels in his tent, or the sailor weeps in his hammock, Christ's ear is attent. He softens the pillow of every dying saint, and receives redeemed souls to his heavenly courts. What the dying Stephen saw, may the departing soul, leaving its house of clay, see,—the heavens opened and the Son of man standing on the right-hand of God! When a father was attempting to comfort a mother on the death of her child, by assuring her that it had gone to heaven, she replied, in agony and tears, "How should it know the way? it knew not its own parents." Ah,

mother! Christ knows the way, and he has the babe in his arms.

4. Finally. He works in the upper world. There, our High-priest, he presents his sacrifices and our prayers. He calls Calvary to mind. It is related that when a noble youth, who had been maimed and mutilated most fearfully in the battle of Marathon, went into the court-room where his brother was tried for his life, he held up his useless stump, and looked, with trembling lip, first at his brother and then at the judges. Overcome by the piteous appeal, the court dismissed the case. Christ, our elder brother, ever liveth to plead for us, and show his scars on high. He prepares mansions for his people. These have not been standing empty from eternity, but come forth as occasion requires from the creative hand. As in the nebulous spaces, so in the Eternal Capital, Christ ever energizes. No city on earth is enlarging so rapidly as heaven; whole streets and squares are added every year. Christ is preparing a mansion there for us. It will be ready by the time we are. May be before the year is out we shall hear the voice, "Come, for all things are now ready!"

How grand our dispensation! Our priest is not in the line of dying men, but immortal and immutable; our altar, the cross; our sacrifice, the Lamb of God; our tabernacle, the heavens, separated from the earth by the blue curtain embroidered with stars; our temple, the universe. Let your faith be in your Highpriest; not in his antemundane glory, nor through the shadows of the law, nor walking the earth with weary feet, nor giving up the ghost on Calvary, nor cold in

Joseph's borrowed tomb of rock; but at the right hand of the throne of God, shining with a righteousness more resplendent than the concentrated righteousness of all men and angels—even if men and angels had never sinned—and say, Behold, O God, my Advocate, and look on me through him!

What a death to all superstition is this grand doctrine of redemption by faith in Jesus Christ! In the language of Father Hyacinthe: "Salvation in Jesus, by grace alone, through faith—salvation in him, known and realized in blessed peace and power-lifts its possessor clean out of the world of superstition and delusion. It raises him above the reign of priestly mediatorship. The one High-priest above does all the proper priestly work for such a one. A thousand bonds are snapped asunder in a moment when the soul of a poor sinner finds its full rest in Christ. You need not prove to him that pains and penalties, purgatorial fires and priestly indulgences and absolutions, pilgrimages, high masses, and beads and censer, are all empty, needless, and vain. No: the vital principle of all these has been nailed already to the true cross. The principle of them no longer triumphs in his heart. Grace reigns there now. He stands fast in the liberty wherewith Christ hath made him free, and he rejects every priestly interference that would bring him into bondage. The true priest, the great High-priest, has emancipated him from the thralldom of every usurper. The snare is broken, and the captive has escaped."

#### CHRIST OUR KING.

I N the exercise of his kingly office, and as the heir of David's throne Christ is—

# I. King of Israel.

The fulfillment, in the Davidic kingdom, of the promise made to Abraham, was but a faint foreshadowing of a more perfect reign. Hence, when David would build a temple that the Eternal might dwell with his people, he was told that it was God's purpose to set up his seed after him who should build a house for his name. This prediction, referring primarily to Solomon, had a higher reference, as is clear from David's words on the occasion. "And this was yet a small thing in thy sight, O Lord God; but thou hast spoken of thy servant's house for a great while to come." He particularly explains himself in Psalm cx: "The Lord said unto my Lord, Sit thou at my righthand, until I make thine enemies thy foot-stool;" which the Messiah (Matt. xxii, 43) applies to himself, saving, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Solomon, as well as David, seems to have

understood the prediction of Nathan in this remote and spiritual sense, for in the dedication of the temple he cried: "O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto David, my father. But will God indeed dwell on earth? Behold, the heaven and heaven of heavens can not contain thee, how much less this house which I have builded!" The whole current of prophecy points to a descendant of David to come in the distant future, and to be of a character superior to his ordinary posterity. "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Of the character of this king we read: "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of counsel and right, the spirit of knowledge, and of the fear of the Lord." (Is. xi.) In relation to his Divine functions, Zechariah says: "Thus speaketh the Lord of hosts. Behold the man whose name is the Branch; and he shall grow up out of his place, he shall build the temple of the Lord, and he shall bear the glory, and he shall sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both." (Zech. vi, 12.) The second Psalm describes the extent of his empire: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

The results of his reign are beautifully set forth. Thus Isaiah: "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea;" and Joel describes the era as a complete regeneration. All nature participates in the change, and shares the joy; the mountains drop down with wine, and the hills flow with milk; wild beasts become tame, and venomous serpents lose their stings; all chains are broken, and all wounds are healed; all sins cease, and all sufferings too; a new covenant is made with the gathered people, and the Divine law is written in their hearts.

The Jews interpreted these prophecies literally. They could not suppose that God, who had adopted them as his people, covenanted with Abraham, and led them to Sinai, and given them the fathers and the prophets, would suffer them to lose their nationality. Even when Judea became a Roman province, they expected a king who should give them universal

dominion. Perhaps the more considerate of them expected this to be achieved rather by moral than material means. Bishop Butler has drawn a picture of such a government: "In such a state there would be no such thing as faction; but men of the greatest capacity would, of course, all along, have the chief direction of affairs willingly yielded to them, and would share it among themselves without envy. Each of them would have the part assigned him to which his genius was peculiarly adapted; and others who had not any distinguished genius would be safe, and think themselves very happy by being under the direction and guidance of those who had. Public determinations would really be the result of the united wisdom of the community, and they would faithfully be executed by the united strength of it. Some would, in a higher way, contribute to the public prosperity, and in it each would enjoy the fruits of his own virtue. And as injustice, whether by fraud or force, would be unknown among themselves, so they would be sufficiently secured from it in their neighbors. For cunning and false selfinterest, confederacies in injustice, ever slight and accompanied with faction and intestine treachery,these, on the one hand, would be found mere childish folly and weakness, when set in opposition against wisdom, public spirit, inviolable union, and fidelity; on the other, allowing a sufficient length of years to try their force. Add the general influence which such a kingdom would have over the face of the earth, by way of example particularly, and the reverence which would be paid it, it would plainly be superior to all others, and the world must gradually come under its empire; not by means of lawless violence, but partly by what must be allowed to be just conquest, and partly by other kingdoms submitting themselves voluntarily to it throughout a course of ages, and claiming its protection one after another in successive exigencies. The head of it would be a universal monarch in another sense than any mortal has yet been, and the Eastern style would be literally applicable to him that all people, nations, and languages should serve him."

Hence, when Jesus taught his sublime doctrines in the valleys of Palestine and streets of Jerusalem, although his thoughtful hearers recognized him as a prophet, they did not hail him as a king. When he asked his disciples, "Whom do men say that I am?" they answered, "Some say John the Baptist; but some say Elias; and others one of the prophets;" for a tradition founded upon words of Malachi prevailed that Elias should appear before the coming of Messiah, and should anoint him king. They, indeed, who saw in him a capability of assuming and maintaining dominion, would have crowned him. And they who invoked his power to heal, and the multitude who strewed palm-branches in his path, addressed him as "Son of David." Nor did the Savior decline the title. The nation, however, turned from the lowly Messenger, as not having claims to Messiahship. Yet when he entered the world, the angel said to Mary (Luke i, 31): "Thou shalt conceive in thy womb and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall

be called the Son of the Highest, and the Lord shall give him the throne of his father David. And he shall reign over the house of Jacob forever [while he hath a seed in being], and of his kingdom there shall be no end." And when he left the world, on Pilate's asking him, "Art thou a king?" he replied, "Thou sayest it;" that is, It is true—at the same time declaring that his kingdom is spiritual, as he had before explained to the mother of Zebedee's children, soliciting office for her sons, that his crown should be thorns and his throne a cross. "My kingdom is not of this world." Pilate seems to have apprehended him; for, as they led him forth in his thorn-crown and purple robe, he said, "Behold your King." How innocent, how far from affecting civil government or plotting against Cæsar!-a mere King of Truth, I have no cause to condemn him. But the Jews insisted that, in claiming to be Messiah, he arrogated civil power, and were mortified when Pilate inscribed on the cross, "King of the Jews;" that is, the Messiah

The misinterpretation of the kingly character of Christ, resulting from national pride, was the reason why Jesus so gradually revealed his claims to the Jews. The first time he taught in Samaria he avowed his Messiahship, and both the woman at the well and the people whom she gathered around the Master, received at once the doctrine of a spiritual Messiah, crying, This is, indeed, the Savior of the world. When he healed the servant of the centurion, he enjoined no secresy, because there was no danger that a Roman soldier would fall into the Hebrew

snare of a carnal or political Messiahship. But John, languishing in prison, and learning that Christ had only a few fishermen following him, sent to ask, "Art thou he that should come, or look we for another?" His own apostles could scarcely be divested of their Jewish conceptions, even after his death. The disciples, on the way to Emmaus, mournfully said, "We trusted it was he who should have redeemed Israel." This false view of Christ's kingly office, which caused the Jewish nation to reject him, is taken by those who expect him, at his second coming, to establish a civil government and to reign personally on the earth. Is it not a lowering of our conception of his character to suppose him occupying a literal throne, using a copper seal, wearing a golden crown; to suppose Paul acting as Secretary of War; Peter, as Secretary of the Navy; the beloved disciple, as Secretary of State; Matthew, counting his coin, as Secretary of the Treasury; Bartholomew, among the mail-bags, bargaining with contractors; St. James, superintending the revenue, and revising the tariff; Luke, the beloved physician, drawing sword at the head of the army? Is this our idea of the King of kings, after eighteen hundred years of Christian progress? and are such to be the employments of apostles, after eighteen centuries in glory?

It was such a kingdom as this that Judas wanted, in which to display his financial talents, and such a one that the devil desired our Lord to establish. In his last temptation, he points to the world and all its kingdoms and their glory, as they appear to Him

who knows all things, and says, in effect, to Christ: "You are come a king; the Jews expect you to make David's throne that of the world; comply with their expectations; cast in your lot with me, for I have possession. With my control over mind, and yours over matter, nothing can stand in the way of your universal dominion. Only let my authority be undisputed in the temple, and yours shall be unquestioned in the field and the cabinet. The spiritual course, which you have marked out for yourself, is one of darkness and distress. I will resist you even unto death; will imprison and bewilder and seduce your followers, and redden your sanctuary with blood. Choose between poverty and persecution on the one hand, and universal sovereignty on the other." But our Savior said, in reply to the tempter, "Get the hence, Satan; for it is written, Thou shalt worship the Lord thy God."

Christ, a spiritual King at first, becomes more and more so as he advances. In his early discourses he lays down the practical precepts of his kingdom; in his more advanced ones, as in John vi, he discloses the method of redemption by sacrifice; in his last hours he stands as the Son of God, face to face with the Father, speaking of their inmost counsels. Then, passing over the Cedron to Gethsemane, he enters the bitter conflict, sows, in his own blood, the seeds of a new heaven and new earth, and re-enters the glory which he had with the Father before the world was. Thus was he a spiritual King to the Israelites who received him—the descendant of David, the heir of the promises.

#### II. He is King of saints.

- I. He did not remain in the tomb. God raised him from the dead, and set him at his own right hand above all power that is or ever shall be; for, "being found in fashion as a man, he humbled himself [further], and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him [as to his manhood], and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven [that is, angels], and things in earth [men], and things under the earth [the dead who are to be raised]; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." In the vision of the revelator we read: "After this, I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds, and people and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."
- 2. Christ is head of the Church. Hence (Col. ii), "And ye are complete in him [as to knowledge and virtue], which is the Head of all principality and power." And chapter i, "And he is the Head of the body, the Church [as to government and grace], who is the beginning [of that Church], the first-born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell." And in Eph. i, "And hath put all things under his feet, and gave him to be Head

over all things to the Church, which is his body, the fullness of him that filleth all in all."

- 3. With him are the graces of the Spirit. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification and redemption,"—the wisdom that surpasses both all Judaism and all philosophy; the righteousness of faith which the law could not give; the sanctification which is not merely relative, but absolute; the redemption, not from Babylonish captivity, but from the grave.
- 4. He chooses the officers of the Churches. When he ascended on high, leading captivity captive, he gave gifts to men. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ. Hence, we should pray the Lord of the harvest that he would send forth laborers into his harvest; for he only can do it. He qualifies as well as calls them. No brightness of intellect, or amplitude of knowledge, or charms of eloquence, will avail without his special gift. He authorizes his ministers. "Go ye, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe whatsoever I have commanded you; and lo, I am with you alway, even to the end of the world."
- 5. He animates his obedient children. "Now, there are diversities of gifts, but the same Spirit; and

there are diversities of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles. . . Now ye are the body of Christ and members in particular." (I Cor. xii). "Let then no man beguile you of your reward in a voluntary humility and worshiping of angels [for it seems there were spiritualists in those days], intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head [Christ], from which all the body by joints and bands, having nourishment ministered, and being knit together, increaseth with the increase of God."

Thus, then, Christ is not merely king of Israel, abolishing its laws, and demolishing its temple service to establish higher and holier ones; but he is the King of a new and wider kingdom, the kingdom of heaven on earth. This is the kingdom which Daniel (ii, 44) predicted: "And in the days of these kings shall the

God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever;" and all peoples and nations and languages shall serve its monarch. This is the kingdom which John the Baptist, and Christ and his twelve and his seventy, announced when they cried, "Repent, for the kingdom of heaven is at hand." The kingdom for whose coming we are to offer our daily prayer, which is to be sought as our chief concern, to be entered by a new birth of water and the Spirit, of which no man can be a subject if he do not the will of God, or if having put his hand to the plow he look back, or if he do not endure afflictions and persecutions with much patience; a kingdom which neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortionate shall inherit; a kingdom whose fruits are not meats and drinks, but righteousness and peace and joy in the Holy Ghost; a kingdom, the least of whose subjects enjoys a higher illumination than the greatest of the prophets. It is a spiritual corporation, visibly organized into congregations of faithful men, in which the pure word of God is preached, and the sacraments are duly administered. Over this kingdom Christ breathes his spirit and sways his scepter, sanctifying sorrows, administering chastisements, inspiring virtues, bringing all thoughts and words and works into sweet conformity to his will. When this work shall have become universal; when without any violence to

the human mind, every thought and impulse of every man is righteous,—then will his work be accomplished, and he will present his faultless bride to his Father.

This enthronement of Christ over the mind of men is steadily going forward. Mark what has been already achieved. His kingdom embraces the princes in the realm of mind. Bacon, after opening the gates of science, opens the pages of the Gospel, exclaiming, "Here is the complement of knowledge, the sabbath of the human intelligence, the divine day of illumination and repose." Newton, learning the laws of the stars, bows before Jesus as a child. Milton falls at his feet, and pours forth his soul in sublimest song. It embraces the nations of highest civilization. They are all beneath the Cross. It is maintained by simple authority. Other mental monarchs rule by logic; Christ's word is law—it is satisfying to his subjects. His truth, in the hands of his disciples, like the bread he brake upon the mountains, is an ample supply for the millions that gather to his table.

His dominion is everlasting. His words being in harmony with nature, whatsoever he binds on earth is bound in heaven. It extends to the depth of the soul. When all other ideas are blotted from a good man's mind, Christ is left. No word like his to a dying man. "Bishop Beveridge, do you know me?" said his friend. "No," replied the dying man. "Bishop, do you know me?" said his loving wife. "No." "Do you know the Lord Jesus Christ?" "Yes, I know him well. When I was sinking in the mire, he raised me up, and set my feet upon a rock, and put a new song in my mouth; I know him well."

Christ's dominion is all-embracing. Moses was a Jew, Socrates a Greek, Confucius a Chinaman, Mohammed an Arabian, Zoroaster a Persian; Christ is a man. He commands the sympathies of all men, and minds of all grades, all tastes. All ages gather entranced around Him who says, "Learn of me, for I am meek and lowly, and ye shall find rest to your souls." Every other religion is limited—one to the banks of the Ganges, another to the lands within reach of Mecca; one to a stationary civilization, another to a progressive. Even Judaism hung its harp on the willows of Babylon. Christianity teaches a common fall, a common brotherhood, a common salvation; and its principle, its proclamation, its promise, and its prayer, are all universal. Other religions have risen and decayed; Christ's comes down the ages in the strength of youth, through the seas of popular commotion like the spirit of God on the face of the waters, through the storms of philosophy like an apocalyptic angel, and through all the wilderness of human thought and action like the pillar of fire before the camp of the Israelites. While the microscope destroys one religion and the telescope another, and steam and types and telegraphs threaten destruction to all the rest, Christ makes them all the heralds and auxiliaries of his advancing empire.

Ho, ye patient fishermen, that toiled all night on the sea of the old philosophy, and caught nothing,—wake from your dust on the banks of the Euphrates, the Nile, the Ilissus, and see Jesus, on the solid globe, in the world's morning light, beside his Gospel fire, with his net *full* of fishes. Ye proud, but forgotten

pretenders, that laughed the Cross to scorn, look from your outer darkness upon Him who sits upon the throne of the world's mind. You, Pilate, that led him forth with crown of thorns, lift up your eyes and behold Him who stands with the mental trophies of Europe and America, and holding at his girdle the keys of Asia, Africa, and the islands of the sea. Ye doubting Thomases, come to the Rock of Ages, and listen to the voice that rises from its clefts:

"In my hands no price I bring; Simply to thy Cross I cling."

Ye living scorners, who open "the mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven," come from your dwelling-place of tombs, and look upon that Sun to whose face may be traced every ray of saving light that ever met the eye-balls of a sinner. Ye Iews, that said, Let him come down from the cross and we will believe, look out from your own cross of eighteen centuries, to see Him who from his sepulcher hath been going forth conquering and to conquer. Hail, King of saints! Ride forth, till all minds submit to thy sway! How poor a mere kingdom of bodieseven though its king spake thunder, wore clouds, and wielded lightning, and made the mountains flow with milk, the rivers with gold, and the hills with diamonds—compared with this kingdom of immortals!

## III. Christ is King of the universe.

He is Head of creation (Col. ii): "For by him all things were created that are in heaven, visible and invisible, whether they be thrones, or dominions, or

principalities, or powers; all things were created by him and for him." What a sweeping clause! Al! things visible—metals, stones, earth, waters, suns, stars, vegetables, animals, elements; things invisible the angelic hosts, heaven, hell. Take a drop of water apply the microscope to it,—what a world of wonders! Turn your telescope upon the planetary orbs, then run your mind's eye upon the intervals between. Take the smallest plant, examine it with your most delicate instrument, then turn to the great cedar ascending four hundred feet into the fields of light, and think of all that lies between these extremes. Place the smallest insect under your magnifying glass, then turn to behemoth trusting he can draw up Jordan into his mouth, and run your mind's eye on all the species between these two. Think too of the universe of spirit, from instinct to reason; from uncultured reason up the ascent of cultivated; from the powers and adjustments of the human mind to those of angels; through all the orders and thrones and principalities on high,—and you will have formed but an imperfect conception of the universe.

Christ, says Paul, made it. This is corroborated, both positively and negatively, by St. John: "All things were made by him, and without him was not any thing made that was made." They were made by him, as the *cause*; for him, as the *end*. By him, too, in the words of Scripture, "all things *consist*." It requires as much power to hold a being in existence as to create. All things repose in him as their origin, and wait on him as their head.

He is an independent King. Men become sover-

eign either by inheritance, usurpation, or delegation; but in either case the power was in existence before they received it. Nothing preceded Christ. He is an absolute King. No created sovereign can reach to all the susceptibilities of the beings controlled. Christ does. He is a rightful King. Our ideas of right are derived from creation. How perfect the right of Jesus who creates out of nothing, and adds the rights derived from preservation and redemption. He is a beneficent Sovereign. He created for his glory; and as the happiness of his creatures promotes this, he must desire it, and can not be the author of sin. He is also a wise King, governing the natural world by natural laws, the moral one by motives, and having devised for fallen men a scheme to save them without interfering with their freedom.

He is divine. "In the beginning was the Word, and the Word was with God, and the Word was God." God can not be seen; he must be represented. Nature represents his natural attributes. Providence, partially, his moral attributes. Jesus comes forth the brightness of the Father's glory, the express image of his person, exhibiting his attributes complete, many of which could not otherwise be known. For example, neither earth nor heaven contained the revelation of righteousness on the one hand, and love upon the other. He is the *only* image of God ever presented to man—the angel, Jehovah, that talked with Adam at the cool of the day, with Abraham in his tent-door, with Moses on the mount. Such is the apostolic doctrine of Christ.

It may, however, be asked, Did the apostles under-

stand his character? They did not at first; but he gradually taught them his divinity. Mark his own teaching. At the well of Sychar he said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of the water that I shall give, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." Boldly does he follow this up with the announcement that he is the Messiah, who, according to the expectation of his hearers, "should tell all things." He supersedes the Sabbath. Having healed one on the Sabbath, the Jews sought to kill him. Mark how he justifies himself: "My Father worketh hitherto, and I work," God indeed rested on the seventh day from the work of creating new beings, but not from the sustentation of existing beings. Should he cease for one moment to work, the universe would be a ruin. Now, as if he had said, "As God works ever, so do I; whatsoever he doeth, these also doeth the Son likewise." Not merely does he work concurrently with the Father in upholding the universe, but as monarch of the dead. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." In many miracles he illustrates this power.

On one occasion, after interrogating his disciples as to what people said of him, he asked, "But whom say ye that I am?" Peter answers for the twelve, "Thou art the Christ, the Son of the living God."

Did the Savior rebuke him? Mark his words: "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven; and I say also unto thee, That thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it. I will give unto thee the keys of the kingdom of heaven." Who but King of kings and Lord of lords, who only hath immortality, can use such words?

While revealing less and less dimly his approaching sufferings erecting higher and higher at the end of his pathway the mysterious cross, he asserted more and more clearly his divinity. As if to fortify in their sublime faith the favorite circle that were to be eye-witnesses of his final agony, he takes up Peter and James and John into a mountain, and as he prayed, his face did shine as the sun, and his raiment became white as the light. And there appeared Moses and Elias talking with him. As they were departing, a cloud came over them, and the voice of the Father cried once more, "This is my beloved Son; hear him."

Jesus, at the mouth of the sepulcher, spake words suitable to God only. "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die. Believest thou this?" Mark the response: "I believe that thou art the Christ that should come into the world." When he brake the bars of the dead, he did it in his own name, "Lazarus, come forth"—as God said over

chaos, "Let there be light"—and he on whom cor ruption had seized, arose. He assumes a title which is exclusively applied to Jehovah—"I am." He appropriates it in such a way that he can not be mistaken, coupling with it an assertion of his existence prior to his human life: "Before Abraham was, I am." When Philip saith unto him, "Show us the Father, and it sufficeth us," he replies: "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen me, hath seen the Father. How sayest thou then, Show us the Father? Believe me, that I am in the Father, and the Father in me."

When Thomas cried out before the open side and pierced hands, fresh from the grave, "My Lord and my God!" did he blaspheme? When grateful men fell at his feet and worshiped, did he rebuke them? We have seen that he claimed power over nature and the region of the dead; he claims power over the moral world also. "Son, thy sins are forgiven thee." When they (the Jews) heard these words, they called them blasphemous. "Who can forgive sins but God?" Christ, admitting that it was God's prerogative, proved his right to exercise it by miracles. Again he says, "For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honor the Son as they honor the Father." Therefore the Jews sought the more to stone him, because he had not only broken the Sabbath, but said also that God was his father, making himself equal with God. Here, then, ho used language which his hearers understood to be

a distinct assertion of his Godhead. If he did not intend to do so, why did he not explain himself? But instead of doing so, he confirmed his declaration. On another occasion he teaches in the plainest terms that at the last day he will come attended by his holy angels, assemble all nations before him, and award to each man according to his deeds. God only can do this. That Divinity was incarnated in him, he certainly asserts in such modes that his hearers could not misunderstand him. Even when concealing the truth, he deposited it. It lies imbedded in his miracles, his prophecies, his parables, his passion.

That Christ is human also is clear. In some passages his humanity only is spoken of, as where he says, "My Father is greater than I." Blessed be God that he was a man! and, to adopt the language of another, "To this day is it not the best answer to all blasphemers of the species, the best consolation when our sense of its degradation is keenest, that a human brain was behind his forehead and a human heart beating in his breast, and that within the whole creation of God nothing more elevated or attractive has been found than he? And if it be answered that there was in his nature something exceptional and peculiar, that humanity must not be measured by the stature of Christ, let us remember that it was precisely thus that he wished it to be measured, delighting to call himself the Son of man, to call the meanest of mankind his brothers. If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great

a height as Christ? Are we likely to be more pained by their faults and deficiencies than he was? And yet he associated, by preference, with these meanest of the race; no contempt for them did he ever express; no suspicion that they might be less dear than the best and wisest to the common Father; no doubt that they were naturally capable of rising to a moral elevation like his own. There is nothing of which a man may be prouder than this; it is the most hopeful and redeeming fact in history; it is precisely what was wanting to raise the love of man to enthusiasm. An eternal glory has been shed upon the human race by the love Christ bore it."

There are passages in Holy Scripture in which the union of the two natures is spoken of, as where it is said that he purchased the Church with his blood. Here the power to purchase is of the Divinity; the material used in the purchase, of the humanity. As he approaches his last hour we see the two natures blended. "She is come beforehand to anoint my body for the burial," he says, as Mary pours the ointment on his feet; yet, arising from the forebodings of death, he revives an old prophecy, as he enters Jerusalem riding on an ass, while the streets are green with palm-branches and vocal with hosannas, and the blind and the lame throng the temple to receive his healing touch. Ascending the hill, he sheds tears, like a man, over the city that had hailed him, and would crucify him; and he predicts, as a God, its coming doom. He seeks figs, as a hungry man; he blasts the fig-tree with the breath of the Almighty; he walks from Bethanv with human footsteps; he clears the temple with Divine words. Weak as a lamb before her shearers, in presence of a Pilate, he silences Sadducees, confounds Pharisees, rejects the nation of the Jews, and opens the kingdom of heaven to the Gentiles.

Betrayed by Judas because of his humiliation, that very humiliation inspired the traitor with the belief that Jesus was what he professed to be, and overwhelming him with remorse, filled his mouth with the testimony of his Savior's innocence. He washes the feet of his disciples, and binds their souls by a new commandment. He gives bread and wine, but as the emblems of forgiven sin and eternal life. As man, he enters the garden of Olives; as God, he enters the wine-press of Divine justice; as man, he cries, "If it be possible, let this cup pass from me;" as God, he bears up under the weight of the world's sins.

Though as man he is arrested and smitten on the cheek, yet, before the supreme court of the nation, under an oath duly administered in a judicial proceeding, and in full view of the punishment of death, he asserted that he is "Christ, the Son of the living God;" and added, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." And for this, as blasphemy, he was condemned to death. If he had used the words in a mystical sense, would it not have been his duty to save his judges from their awful crime? As man, he hangs on the cross between thieves, and in the place of a murderer, who was released to make him room; as God, he rises from the tomb, and ascends the heavens; as man he cries, "Father, forgive them;"

as God, "Thou shalt be with me in Paradise;" as man, he drinks the vinegar and gall; as God, he rends the earth, darkens the heavens, and quickens the dead. I see no middle ground. Either Christ was an impostor or he is Divine. If the former be true, we have no Savior, the world has none. Appalling, indeed, would be our case if this were so. It is matter of experience, as well as revelation, that we have all sinned, and come short of the glory of God.

Massillon, on one occasion, cried out: "I confine myself to you who at present are assembled here; I include not the rest of men; but consider you alone existing on the earth. The idea which occupies and frightens me is this: I figure to myself the present as your last hour and the end of the world; that the heavens are going to open above your heads; our Judge to appear in all his glory in the midst of this temple; and that you are only assembled here to await his coming, like trembling criminals, on whom the sentence is to be pronounced, either of life eternal or of everlasting death; for it is vain to flatter yourselves that you will die more innocent than you are at this hour. All those desires of change with which you are amused, will continue to amuse you till death arrives; the experience of all ages proves it. The only difference you have to expect, will, most likely, be only a larger balance against you than you would have to answer for at present; and from what would be your destiny, were you to be judged at this moment, you may almost decide upon what will take place at your departure from life. Now, I ask you (and connecting my own lot with yours, I ask it with dread),

were the Almighty to appear in this temple, in the midst of this assembly, to judge us, to make the dreadful separation between the goats and sheep, do you believe that the greatest number of us would be placed at his right hand? Do you believe that the number would at least be equal? Do you believe there would even be found ten upright and faithful servants of the Lord, when, formerly, five cities could not furnish so many? I ask you; you know not, I know not. Thou alone, O my God, knowest who belong to thee!"

Ah, my brethren, we may go farther than Massillon. Is there a man among us, is there one on earth, can all history furnish a man, who can lay his hand upon his heart, and, with an eye upon the Almighty, say, O God, thou knowest all things, thou knowest that, from the first dawn of accountability to the present hour, I have always kept thy righteous law, acting, speaking, thinking, with a simple and loving reference to thy pleasure alone? If not, is there a man who is able to go to the judgment of the last day alone? But if Jesus be Divine, then who that will accept him as his king, his priest, his prophet, his wisdom, righteousness, sanctification, and redemption, that can not be saved? You may be a dreadful failure. He is a Divine success! Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? We dare all devils in hell, we defy all accusers on earth, we challenge all angels in heaven. "It is Christ that died, yea, rather that is risen again, who is even at the righthand of God, who maketh intercession for us." He is an all-sufficient Redeemer, one having a human heart

with an almighty hand; like the sun, which, while it warms an insect's wing, holds the planets in their orbits. This Divine man, actualizing the idea of communion between God and man, enables us to realize it. He has cabled the gulf between earth and heaven, so that laying hold on him, we lay hold on the Almighty.

With a single galvanic cell, composed of a few drops of acid in a silver thimble, one can converse through the Atlantic cable with the opposite continent—the electric messenger traversing thousands of miles in a second of time. So, in a breath, a moment, the soul that can make connection with Christ, can commune with God; and, as electricity is every-where diffused, though nowhere visible, so is Christ.

"Who," then, "shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

We sometimes tremble as we see Jesus in his humiliation. Mark him before Pilate. The populace had slunk to their homes, the palm-branches had dried up, the hosannas had died away; the weary, worn, and sandaled peasant, after a night of prayer and agony, forsaken of all his friends, stands before the representative of the monarch of the world, and says, "I am a

king." What does the world think of that declaration, when Jesus, arrayed in mock robes, with a mock scepter in his hand, was derided and insulted by a brutal soldiery; and when, subsequently, he was led to the cross, as a sheep to the slaughter, and when he uttered that bitter cry, "My God, my God, why hast thou forsaken me?" But there is no mistake. The Church and the ages, the earth and the heavens, say there is no mistake. In his discourses, his miracles, his parables, his sufferings, his resurrection, he gradually raises the pedestal of his humanity before the world, but under a cover, until the shaft reaches from the grave to the heavens, when he lifts the curtain and displays the figure of a man on the throne, for the worship of the universe; and clothing his Church with his own power, he authorizes it to baptize and to preach remission of sins in his own name.

He is a King; and slowly but steadily through the ages, amid the shock of armies and the ruins of empires, he has been organizing that kingdom whose emblem is the woman clothed with the sun, sandaled with the moon, and crowned with the stars, and whose offspring is worthy to be caught up to God. His principles, destroying all false philosophies, and freeing, rousing, energizing the human mind; his civilization, bridging Niagara, touching mountains, cutting asunder continents by canals, and uniting them by lines of lightning beneath the seas and links of fire above them; his Churches, bestudding Europe and America with radiant points of light; millions of Sabbath-schools, with palm-branches and hosannas; missions girding the globe with centers of truth and

love, pushing back the belt of error and vice, and opening the way to commerce, science, justice, liberty and good-will; kingdoms and empires opening their gates to the hosts of God's elect, advancing fair as the moon, clear as the sun, and terrible as an army with banners, while the drums of Divine Providence are beating the reveille of the millennial morning,—prove that Christ is King. But the triumphs that are seen are nothing to those that are not, both past and future.

A Sabbath-school superintendent, wishing to have a great commemoration of the happy Christmas-time, built up tier after tier in the spacious cathedral, and arranged trees between them, hanging cages of canaries among the fragrant branches. Over the cages he suspended blankets. When the time arrived, and the children filled the aisles and transept, and the charmed spectators crowded the galleries, all at once the blankets were lifted, and the sunlight, the warmth, the fragrant trees, woke up the slumbering birds, who broke forth in tuneful song, filling the whole space with one wave of delicious music. To complete the charm, the children raised their harmonious voices, and gallery on gallery swelled the great volume of melody as it ascended in that grand song,

### "All hail the power of Jesus' name!"

So Christ is building tier on tier, in the temple of the heavens, where he is suspending the caged birds of melodious voices among the invisible groves of the tree of life. Soon will the high day arrive, the angel's trumpet sound, and the blankets of the grave be raised, and the warmth and light and beauty of heaven will waken every tuneful power, and the assembled angels and archangels will sing with the redeemed and astonished saints.

"All hail the power of Jesus' name!"

filling the whole heaven with one volume of unequaled song, great as the voice of many waters and of mighty thundering, harmonious as the concert of ten thousand harps.

#### XII.

### MIRACLES.

A S Christianity is established in the mind of 1 Christendom, the burden of proof is with its opposers. Still, it may be well, in a skeptical age, occasionally to revert to the foundations of our faith. Infidelity has invaded the Church, often putting on the badges of ecclesiastical authority, eating the bread of the Lord's table, and teaching his children; and though in the garb of an angel of light, and speaking in the sacred names of God, Reason, and Freedom, it has all the venom of an angel of darkness. Usually, it accepts the Bible as a grand product of antiquity, and system of morality, and fountain of devotion; the Church, as a support of the State, a means of civiliza tion, and a source of refinement; the Savior, as a teacher, of charming rhetoric, pure character, and wholesome doctrine, to which he sacrificed his lifebut it would eliminate from them all the miraculous element.

This tendency of modern thought is not surprising, considering the almost exclusive cultivation of the natural sciences, and employment of human genius in material enterorises. Against it we assert that

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Jesus Christ authenticated a divine mission by miraculous acts. We prove this proposition by a few successive steps; namely: miracles are possible, probable, provable, proved.

- I. Miracles are possible. This would not be asserted if it had not been denied. Strauss says that the chain of finite causes being inviolable, a miracle is not possible. But this is assuming what ought to be proved, what can not be proved, and what can be disproved.
- a. If nature is bound in an eternal, inviolable chain of finite causes and effects, religion and even Providence are impossibilities, human responsibility is a delusion, and prayer a folly. But what say the universal reason and universal heart to such conclusions? Indeed, to deny the possibility of miracles is stark atheism. God is a supernatural being. A supernatural being must have supernatural powers; he who has supernatural powers must be capable of supernatural acts.
- b. To deny that God ever modifies the order of natural sequences, is to make him inferior to man, who is at all times operating on the line of causes and effects, and modifying results at his will.
- c. That God has modified the order of nature, the globe itself shows; for it was not created at once, but by successive acts, as geology proves. The destruction of one set of species and the creation of a different set, and the alteration of the conditions of the globe to adapt it to the new creations, being not the results of established laws, but of the overrulings of them, are so many different miracles. The successive

strata of the world's crust record more miracles than the successive leaves of the Bible; nor are the miracles spoken from the mouths of prophets more wonderful than those recorded in the lasting rocks. But regard the world as it now is. Say, if you please, that all animal forms have been developed by force of inherent laws from a single animated germ. How came that germ? It could not have been derived from the vegetable world. There is a gulf between the two which must be bridged by a miracle. Suppose we overlook that miracle and ascend through the various forms of vegetable life to a primal vegetable cell, from which all living nature has evolved itself. How came that vital cell? Here is another gulf which nothing but a miracle can bridge. Let us ignore this, and suppose that, somehow, it sprung from inorganic matter; that life leaped out of death. How came the world, on which it is planted, organized, garnished, illuminated, warmed? What gave character and weight to atoms, and order to the families of material cohesion? Between the universe and chaos is another chasm which must be bridged by a miracle. The Divine, then, must somewhere break through the chain of causes and effects. If so, who shall blasphemously seek to exclude him from the circle or say, "Hitherto shalt thou come, and no further?" As God has modified the established order of things in the past, there is reason to suppose he is doing so in the present. Direct your eye outward, beyond the solar system, and the nebulæ which belong to it, to those remoter nebulæ that float like separate universes in the outer depths; buried so

deep in space that light, traveling twelve millions of miles a minute, would not reach our earth from thence in fifty thousand years; some of them manifesting no signs of resolvability under the most favorble circumstances and most rigorous tests of science. Have we not reason to suppose that new planets are there evolving from their centers? Suppose they issue from their furnaces and enter on their paths, by force of ordinary law; must not some creative energy be put forth to clothe their valleys with green and render them vocal with song? How are the eighteen elements which enter into the plant or animal to be selected, gathered, brought together in the exact proportions necessary and then molded into organs and systems, and animated with life? Surely we need more than the laws of the inorganic world.

# II. Miracles are probable.

a. There is a natural necessity for them. As we have reason to believe that God has modified established order in the past and present, so have we reason to suppose that he will in the future. According to laws as well settled as that by which a stone thrown into the air will come down, the moon is drawing nearer to the earth and must soon meet it, breaking up the crust of the globe by the shock, generating intense heat by the destruction of its motion and fusing both in to one molten mass. By the same process, the earth and attendant planets are winding inward to fall into the furnace of the sun, and the suns themselves with their planetary systems are coming together into a common globe, which, though intensely hot at first, will gradually

cool. When the temperature of nine hundred and ninety-seven degrees in the downward progress is reached, all physical energy will cease, light, heat and electricity will be equally diffused, all change become impossible, darkness and death will be universal, and chaos be restored. What then? Shall the universe stagnate forever? Surely he can not think so, who believes in God. No; the Creator will then come forth; at his voice there will be a resurrection, a reconstruction, a restoration of the order of things. But why not break the order to arrest the progress to destruction, rather than after it has taken place? What do you gain for physical science by putting off the omnific mandate to the close? And if you allow interference with material law, to save a material universe, why not to save a moral one? How much superior one man to all stellar worlds! As Pascal has justly said: "Man is but a reed, the weakest in nature; but he is a thinking reed. It is not necessary that the entire universe arm itself to crush him. A breath of air, a drop of water, suffices to kill him. But were the universe to crush him, man would still be more noble than that which kills him, because he knows that he dies, and the universe knows nothing of the advantage it has over him."

"Behold this midnight glory: worlds on worlds!

Amazing pomp! Redouble this amaze;

Ten thousand add; add twice ten thousand more;

Then weigh the whole,—one soul outweighs them all,

And calls th' astonishing magnificence

Of unintelligent creation poor."\*

<sup>\*&</sup>quot; Young's Night Thoughts," vii, 994.

- b. There is a moral necessity for them. Miracles. in the theological sense, are more than Strauss assumes; and yet, in this superior sense, they are probable. A revelation from God implies them. Faith requires evidence, and the kind of evidence is to be determined by the matter to be proved; for a proposition and its proof must be homogeneous. As moral truth requires moral evidence, algebraic truth an algebraic process, mathematical truth a mathematical demonstration, so supernatural truth requires supernatural attestation. When Jesus said, "If I had not done among them the works which no other man did, they had not had sin;" \* that is, they would have been excused for rejecting him; and when Nicodemus said, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him," +-- they expressed the general conviction of mankind, that miracles are the proper and indispensable proofs of revelation. Since, therefore, a revelation can be proved in no other way than by miracles, there is a probability in their favor measurable by the evidence that man needs further moral and religious light than nature affords
- c. There is a fitness in them. God has made the human mind with a tendency to believe in things supernatural. All ages and nations have so believed. Hence the saying of Plutarch, "As well build a city in the air, as without belief in the gods." This belief is not confined to the lower orders. Socrates, greatest among the ancients; Bacon, greatest among

<sup>\*</sup> John xv, 24.

the moderns; Herbert, first among philosophical skeptics; Wesley, first among emotional preachers,had it in equal degree. The theory that, as mankind advances in knowledge, it diminishes until, finally, it ceases, is untenable. The present age is by no means emancipated from it, even in the most enlightened states. Though we have disenchanted portents and wonders, and earthquakes and meteors and simoons; and banished witchcraft and magic, and sorcery and necromancy and ghosts; we have not even weakened the popular faith in the supernatural, or in its influence upon the natural. Even they who shake off their religious faith usually adopt another no less supernatural. Spiritualism follows in the wake of skepticism. He who was once highpriest of materialism in America is now high-priest of spiritualism in America. Can you arrest this tendency with the laboratory? As well attempt to destroy the atmosphere with an air-pump. As we might argue the existence of light from the structure of the eye, so may we argue the probability of miracles from the universal belief in miraculous manifestations. The mind is as substantial a part of human nature as the body, and as sound a basis of reasoning.

d. There is an analogy for miracles. Every-where we see subordination of one law to a higher. The animal pumps up blood in defiance of gravitation; it appropriates elements and molds them into combinations unknown in inorganic spheres; the mind subordinates the vital laws. Thus we see successive layers of laws, as wheels within wheels in the proph-

et's vision; the lower subjected to the higher; the vital subordinating the physical; the mental, both. Why not a higher force subjecting all, if need be, for higher ends? Surely, this is not incredible to men who see, in the ascending series of being, the uprising of a Supreme Power, and feel coming down from all the depths, and through all the openings, and over all the walls, of the universe, the influence of a heart that speaks to our own.

e. The objections to miracles are easily answered. Say not that the world, being established under God's laws, needs no interference. So far as God is concerned, this may be; but man, created in God's image, rational and free, has, by sin, broken in upon the moral order established by infinite wisdom, and thus given occasion for miracle; even demanded it. The whole creation groaneth in pain together until now, for the miracle of redemption. When a surgeon brings together the fragments of a broken limb, does he interfere with established law?

Nor are we to suppose that miracles are incredible because incomprehensible. A clergyman asked one who would not believe what he could not comprehend, why the horns of one cow turn in and those of another turn out. The skeptic was confounded. The clergyman might have taken his antagonist upward from the horns of the cow to those of the moon, thence to the most distant star in the milky way, or downward, from the horns of the cow to those of the snail, and from the horns of the snail to the smallest insect that hums in the morning air, without finding any thing comprehensible to human mind. "It is incom-

prehensible that God is, and incomprehensible that he is not; that the soul is in the body, that we have no soul; that the world is created, that it is not created." And shall man, "this mean between nothing and all," to whom the end of things and their principle are inevitably and impenetrably concealed, "equally incapable of seeing the nothingness whence he is derived and the infinity in which he is swallowed up,"—shall man dare to say, as he trembles between eternities and infinities: "There is matter, attraction, impulse; beyond that, nothing. There are plants, animals, man; beyond him, nothing. There is mind, thought, law; beyond, nothing,—because I can not comprehend it?" O, folly! O, presumption!

III. Miracles are provable. Hume has said, and his argument is often repeated, that a miracle being contrary to experience, is not provable by testimony; since it is more reasonable to suppose that testimony is false than that a miracle is true. The sophism is full of ambiguities. It is sufficient to notice one. is in the word testimony, which may mean either testimony in the abstract, or a particular testimony. If the word be used in the former sense, the premise is true, but the argument is void; for it is not by testimony in the abstract, but by a particular kind of testimony that miracles are established. To put the fallacy in syllogistic form: Testimony-according to experience-may be fallacious. The Gospel is testimony; therefore, the Gospel-according to experience-may be fallacious. The first premise is an indefinite proposition; put all, the universal sign, before it, and you have valid reasoning, but a false

premise; for it is not true that all testimony is fallacious; though testimony in general is, there is a species of it which at once excludes the idea of fraud on the one hand and delusion on the other—the very kind we have for the Christian miracles. Change the universal sign to the particular, and the premises are true, but the reasoning becomes invalid; for, in scientific language, you have an undistributed middle. To illustrate: Suppose you go into court with proof of your title to a particular estate, what would it avail for opposing counsel to say: This is testimony; therefore, this is fallacious? You would reply: Grant that testimony in general is fallacious; it is incumbent on you, if you would defeat my claim to this estate, to show that the particular evidence on which it rests is fallacious

IV. The miracles of Christ are proved. The evidence is found in the Gospels. We assume their authenticity not only because it is proved in works accessible to all readers, but because it is admitted by both Rénan and Colenso, the representatives of the great skeptical schools of the age. This is enough; but as some are troubled because the canon was not settled until the Council of Carthage,\* be it observed that this body did not create, it merely announced, the long-settled judgment of the Church. Since some are perplexed about the apocryphal books, mark that they were not contradictory, but complementary, of the canonical; and, as many are disquieted because the works quoting the Scriptures of the New Testament are none earlier than the second century, it may be well to note

that, in the latter part of the second century, Irenæus quotes the four Gospels by name. He could not have been imposed on by any publication which Polycarp, Bishop of Smyrna, disowned. But Polycarp, born in the year of our Lord 80, was the contemporary and companion of both St. John and Irenæus, and must have known what works were received by John as the writings of the apostles. The four Gospels, then, must have been received by the Church of the first century—the apostolic age.

The testimony of the Gospels is corroborated by an independent author—St. Paul, in his uncontested epistles. He asserts that Jesus appeared, after his resurrection, on six different occasions—to Cephas, to the twelve, to more than five hundred brethren at once, to James, to all the apostles, and to himself.\* He gives the appearance of Christ to himself as a proof of his apostolic mission, and of his parity with the other apostles; and of course it must have been by sight, and not by conception or imagination, or the argument would have had no force. The whole life of the apostle, the grandest in history next to Christ's, rests upon this fact.

Is the testimony to the Savior's miracles credible? The objections to it are two—its age and its inadequacy. First. It is said to be subject to abatement from the lapse of time since it was given. But on what does the credibility of testimony depend? On the period of time when it was given, or on the ability, diligence, and honesty of the witnesses? If on the latter, then, as long as these characteristics can be

evinced, so long will the testimony be credible. I believe that Senorita Aldama was shot in the theater of Havana, but I believe more firmly that Cæsar was stabbed in the senate house at Rome, although the former occurred only a few days since, and the latter nearly two thousand years ago. I believe that Grant took Richmond, and, with as firm a conviction, that Bonaparte crossed the Alps, Hannibal retreated from Italy, and Xerxes from Greece. Had Bonaparte not crossed the Alps, the current of history for the last ninety years would have been different. Had Hannibal invaded Italy with a different result than history records. Italian civilization would have been Punic. Had the Persians triumphed at Marathon and Salamis, the civilization of Greece might have been Asiatic. I read the Constitution of the United States to-day with as much faith as did the citizen of Philadelphia, when the ink was scarcely dry upon the parchment. I know that without this Constitution, the history and condition of the country can not be accounted for. The division, organization, and relations of the States; the General Government, Congress, the President, the Supreme Court, all grow out of the Constitution. Suppose the Government to continue a thousand years, would the Constitution be quoted with any less faith than it is to-day? The New Testament is the Constitution of the Church. Without this, how can you account for its origin, institutions, history, or for the history of Europe and the world? for it has shaped the course of science, and turned the hinges of empires. Where Gibbon has failed, we would better not try. Instead of truth's

being absorbed as it descends the ages, it wears its channel deeper with the lapse of time.

But, second, the evidence is said to be insufficient. It will not do to reject it because of our prepossessions. To refuse to believe evidence because it conflicts with our theory of natural laws, is inconsistent with that (Baconian) philosophy which infidels laud; which lies at the basis of modern science; and whose primary principle is, that whatever is proved must be believed, any pre-conceived opinion to the contrary notwithstanding. Perceiving this inconsistency, the ablest skeptics of the day are compelled to admit that there is a kind of proof which would convince them of miracles.

Let a man give out that, at a certain time and place, he will perform a miracle. Suppose that he will cause a body to rise contrary to the law of gravitation. Let a committee of distinguished philosophers be appointed to witness it. Let them take all needful precautions, and exercise all needful scrutiny in its examination. If they certify that the miracle has been performed, it must be believed; though, to remove any lingering doubt, it should be repeated, somewhat varied.\* Infidels may believe in such a miracle, not we. We believe in the uniformity of nature's laws, though they are under the control of infinite wisdom, and may sometimes be violated for the sake of the natural or moral world. But, in the case described, there is no great end accomplished; no new light thrown either upon science or morals; no new encouragement given to the human heart; no

<sup>\* &</sup>quot;Rénan's Life of Jesus:" Introduction, p. 44.

new strength imparted to human virtue; no opening made into the spiritual world; no communication of truth lying beyond the range of reason; no new era introduced,—a nine days' wonder, and that is all.

Now, we think either of the following suppositions-namely, that a deception has been practiced upon the senses of the committee, or that some new law has been discovered, the secret of which is with the performer—is more credible than that a law of nature has, at the bidding of a mere man, been suspended. Such a miracle is no more like our Savior's, than a school-boy's top is like the planet Jupiter. Indeed, it is not a miracle in the theological sense. In this sense, a miracle is a suspension, control, or reversal of a known law, by the act, assistance, or permission of God, performed by a lofty character, and preceded by a notification that it is wrought to attest the authority of a divine messenger, or to authenticate a divine message, of great moral and permanent benefit to mankind. In the case supposed, five things are wanting to constitute the miracle: I. An ample notice; 2. An adequate power; 3. A sufficient motive; 4. A grand agent; 5. Important and permanent consequences. All these belong to the miracles of Christ. Mark first the pre-notification. It has sounded through the world and through the ages. This notification is in a series of prophecies by Adam, Abraham, Jacob, Moses, David, Isaiah, etc., in which Christ is presented as the Shiloh, the Great Prophet, the Prince, the Deliverer, the Messiah; also, in a series of types, as the scape-goat, passover, morning and evening sacrifice, in which he is exhibited as the

Lamb of God; and, finally, in a series of typical characters, as Joshua, Joseph, David, in which he is foreshown as he who is to save the world, and lead his people into eternity. He is predicted so minutely, that almost every incident of his life, from the manger to the tomb, is described; so clearly, that, by an alteration of tenses, prophecy may, in many cases, be turned into biography; and so peculiarly, that in Christ only, of all the race, can the lines of Messianic promise meet. He is to come during the fourth pagan monarchy, before the scepter departed from Judah, while the second temple was still standing, and in the seventieth year of Daniel. These prophecies are held by the Jews, the enemies of Christianity. They were interpreted of the Messiah by them until his coming, and were confirmed by their rejection of him when he came. They are harmonious in doctrine, precept, promise, and both complementary and illustrative of each other. They were translated into Greek, and read by the Gentiles, before the Christian era. Many of their predictions have been clearly proved by Volney and other infidels, while none can be shown to have been falsified. They have been examined as no other book; yet after enduring eighteen hundred years of intensest criticism, they shine out more than ever. They have been hindered as no others, yet are they going forth in more lands than before, soon to be read in all the languages of the polyglossal world. They have been opposed as no other; for they oppose, as no other, the passions of man's nature, and describe, as no other, the depth of his depravity; yet are they received by more men and

nations now than ever before, and are prized by them as a general rule, in proportion to their intelligence and virtue.

You point your telescope into space, and see a set of planets arranged in order, and wheeling in harmony, at different distances around the sun. God alone, who pervades all space, can build such a system. Point, now, your telescope through past time, and you see a series of prophetic lights sphered around one great central orb, the truth that "Jesus Christ came into the world to save sinners;" they are at different distances, from the year 410 B. C. to the birth of man. First, the sixteen prophets, of different ages, nations, occupations, and locations; then the Mosaic dispensation, with its apparatus of types and ceremonies, like Jupiter and his moons; then the patriarchal history, with significant characters, altars, and sacrifices, like Saturn and its rings; then Genesis, with its first promise in the garden, like the far-distant Neptune. Who but God, that pervades all time, can construct such a moral planetary system. To herald what being save Jesus Christ, was such a system ever constructed? Such, then, is the pre-notification of his coming.

Second. The cause of Christ's miracles is adequate. It is not the power of man, or angel, but of the Aimighty. They are ascribed to this agency, and are of such a character as to evince it. They occur in a series which baffle all attempts to confound them with false miracles; or to account for them on Paulus's theory of natural explanations; or on Strauss's theory of myth; or on Bauer's, of fundamental ideas; or on Rénan's, of delusion and imposture. Though the

science of the sea has deprived Neptune of his scepter, and that of the earth has stripped Ceres of her authority, and chased nymphs and dryads from woods and streams, and the philosophy of the universe has disenchanted eclipses and comets; no science or philosophy has discovered a method by which the blind may be made to see with a touch, or the dead be raised by the voice of the living. These miracles must be taken in connection. A chain that might moor a man-of-war could not, if its links were separated, hold a fishing-smack to her anchor. If you could find a mode of explaining each miracle separately, ascribing one to legerdemain, another to collusion, etc., it would by no means follow that you could account for the whole series, without the supposition of supernatural power. Even if you could explain Christ's natural miracles, his clear vision, which detected thoughts in the depths of the soul, and the stater in the mouth of the fish in the depths of the sea, and his prediction of the destruction of Jerusalem and of the future triumphs of his spiritual and universal kingdom, would remain to attest his divinity. These, you perceive, are entirely different from a shrewd guess, or the prevision of human conscience, anticipating events by the grooves of Divine law in which they must needs run, or the foresight of political wisdom, which sometimes works wonderful solutions from given data; for here there are no premises to go upon, no providential chord struck, whose vibrations could be caught by the distant ear.

Third. The miracles of Christ are called forth by a sufficient motive. They are wrought to verify important truth lying beyond the range of the human reason; namely, the existence and relations of the spiritual and eternal world.

That such truth is important to mankind must be evident at once. It is truth after which the wisest of all ages have sought, as after hid treasures. Without it, our civilization, which rests upon our religion, would fall through, and we should reach a depth of barbarism worse than that of pagan states; without it, our aspirations after goodness and truth and immortality would not be adequately sustained; without it, what would support us in the sorrows of life, sustain us in the struggles of virtue, animate us with brotherly love, gird us for sublime heroism, lead us forth in the enterprises of universal philanthropy, and cheer us as we pass through the valley of death? We grant that more or less of this truth has been enjoyed by heathen states; but it has been imperfect and derived.

That such truth lies beyond the range of the reason, is equally clear. The laws of physical nature may be discovered. Matter is before us, visible, tangible; it can be experimented upon. We are under strong motives to study its laws. Their investigation is a salutary discipline of mind. But the spiritual world lies beyond our ken. No reasoning, no experimenting, no mental introversion, can give us any knowledge of it. Reason, by her wisest son, Socrates, has confessed the necessity of a Divine messenger to give it. Without asserting that it is not, either in whole or in part, discoverable by reason, we know that, as a matter of fact, the world by wisdom

does not discover it. God's natural attributes may indeed be traced in his works, and glimpses of his moral attributes may be obtained from his providences; but what man, unaided by revelation, has ever reasoned himself up to the unity, spirituality, and holiness of God, or found out by nature the scheme of redemption?

Modern philosophers—of whom Carlyle is an example—sometimes tell us that they have a revelation within themselves, that their God-created souls are Mt. Sinai's, and that thunder all round the heavens could not make God's law more Godlike to them. But why are not the God-created souls of the savages Mt. Sinai's also? The difference between the philosopher's God-created soul and the cannibal's equally God-created one is not by internal, but by external, revelation. Moreover, if the inner light were enough for human guidance, whence the confusion concerning moral truth, the general depravity of man, and the universal craving for a revelation, which the oracles and altars of all ages attest?

We honor natural reason within her legitimate domain. With all due respect to natural ethics and religion, we say that they are unsatisfactory without the aid of faith to complement and confirm their conclusions. Instinct is perfect; reason is progressive. But where reason has not drawn from faith, what progress has it made in morals since the creation of man? It is a mistake to suppose that a sacred nation, in an obscure corner of the world, guarded in seclusion the deposit of the truth. Both before and after Messiah, the Divine light was

diffused. Why is it that beyond the circle of the Church's influence, infanticide, polygamy, slavery, prevail, without private remorse or public condemnation? Although the codes which have presided over the public and private life of modern civilized states have not been formed in synods, yet the principles on which they rest, though they do not exceed reason, are derived from revelation.

The history of Europe for three centuries has not been the mere progress of the secular spirit, but its advance under revelation as its pillar of cloud and fire.

Let not him, who can not obtain the knowledge necessary to guide him through this world without a teacher sent from *man*, be ashamed to find his way to the next by a teacher sent from *God*.

Fourth. The miracles of Christ are performed by a miraculous agent. He comes forth at a remarkable period of preparation and watching for a deliverer. The Greek language had been diffused, and the Roman arms carried in triumph through the world. The dying Jew said, "Bury me with my shoes on and my staff in hand, that I may be ready to meet Messiah when he cometh." The living one tuned his harp to sing of his approach; the sweetest lyre of the pagan world echoed Isaiah's strains.\*

His character is peculiar; a mingled lion and lamb, and both transcendent. His words of wisdom and works of charity; his spirit of blended meekness and majesty; his life of perfect purity and matchless energy; of pillowless poverty and unsearchable

<sup>\*</sup>Virgil: Eclogue iv.

riches; of patient suffering and godlike action; of weeping with man and standing with God; of moving in the lowest social state, and rising infinitely above the highest; of swaying the scepter of mercy, and wielding the sword of justice; of opening at once the gates of heaven and the mouth of hell; of subordinating even superhuman wisdom and power to the ends of love, and eclipsing them both by its transcendent luster; of renouncing the world, yet founding for himself a spiritual kingdom, embracing all the nations and the ages—is unlike all else ever known on earth, conceived by philosophy, or celebrated in art or song.

His revelation is unique. What is its primal, central, final, comprehensive truth, which flashes from all prophecies, blazes from all altars, and beams from all miracles? "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Look downward over this green earth, the footstool of God; look inward upon your own soul, the image of God; look upward into this blue sky, the throne of God; listen to its utterances, as they come down through spaces unmeasured and ages unnumbered, and say whether this message is not worthy of thine almighty Father! But sound all history, and you find nothing like it.

His method is divine. His words have the charm of antiquity with the freshness of yesterday; the simplicity of a child with the wisdom of God; the softness of kisses from the lip of love, and the force of the lightning rending the tower. His parables are like groups of matchless statuary; his prayers like an organ-peal floating round the world and down the ages, echoed by the mountain-peaks and plains into rich and varied melody, in which all devout hearts find their noblest feelings at once expressed, sustained, refined. His truths are self-evidencing. They fall into the soul as seed into the ground, to rest and germinate. He speaks, and all nature and life become vocal with theology. The mustard-seed and the mountain, the prodigal and the parent, the sparrow on the wing and the lily of the field, are still his unconscious ministers.

His errand is divine. We are not what we ought to be. Sin interposes between us and God. Evil tendencies and painful apprehensions, against which we struggle in vain, seize us; so that, to the awakened soul, life is a burden and death a terror. Christ comes, the only being in all history that even assumes to be an adequate and universal deliverer. Opposed by the carnal heart, he is yet the desire of all nations. Covered with contempt and scorn, he nevertheless finds his way to kings' palaces. Though sneered at by philosophy, he yet leads the princes of science as little children. All other great men are valued for their lives; he, above all, for his death, around which mercy and truth, righteousness and peace, God and man, are reconciled; for the Cross is the magnet which sends the electric current through the telegraph be tween earth and heaven, and makes both Testaments thrill, through the ages of the past and future, with living, harmonious, and saving truth. Other men may be buried, and stay buried. Mankind can give

their noblest dead only a place in the cathedral's crypt, a page in history, and silence and forgetfulness more and more profound as time rolls on. Napoleon, dying, said to Bertrand: "I shall soon be in my grave. Such is the fate of the Alexanders and Cæsars. I shall be forgotten; and the Marengo conqueror and emperor will be a college theme. I die before my time; and my dead body must return to the earth, and be food for worms. Behold the destiny, near at hand, of him who has always been called the great Napoleon! What an abyss between my great misery and the eternal reign of Christ, who is proclaimed, loved, adored, and whose kingdom is extending over all the earth." Well might the great conqueror say so. But the world can not bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding-sheet; he ascends into the heavens, but the heavens can not contain him. He still lives-in the Church which burns unconsumed with his love; in the truth which reflects his image; in the hearts which burn as he talks with them by the way. There are suns so distant that, if they were blotted out to-day, the world would be thirty thousand years in ascertaining the fact. Practically, so far as the world is concerned, they would still exist. So with Christ, Sun of righteousness: he still shines; so that if we were not certified of his death, we might suppose, from the calls upon his name, the anthems in his praise, and the fruits of his Spirit with which the Church is blessed, that he is still on earth. And so he is. He is here to-day. Wherever the soldier bows in his tent, or the sailor on his deck; wherever the saint seeks grace, or the philanthropist help; wherever the orphan lifts up his cry, or the widow raises her despairing eyes, or the father weeps over his dying child, or the heart breaks under the weight of its sins, and calls on Jesus, he is there; there with the sympathies of man and the attributes of God; there to forgive sin, to fold the lamb, to purify the soul, and to lead the departing spirit in his own image to the skies; and every revolving day widens the sphere of mind over which his scepter sways and his blessing falls.

Vain to call this character a myth. It were easier for a rude peasant, without genius or geometry, or knowledge of artists or works of art, to produce the grandest historical painting, than for the fishermen of Galilee to draw the picture of our Lord. As Rousseau has shown, the myth would be as great a miracle as the reality. The line of cause and effect must be broken to produce the picture; why not to produce the reality, and to group around the reality miraculous acts?

Fifth. The miracles of Christ have produced wonderful and permanent results. The Church, in its origin, spread, present prosperity, and prospective triumphs, is miraculous. By preaching Jesus and the resurrection, it changed the religion of the world. It had no social or physical force; no civil or intellectual authority; no other element but the moral and miraculous. It has not lost its power. It still opens blind eyes, unstops deaf ears, cleanses lepers, makes the Ethiopian white, changes the lion to a lamb, and raises the dead; not, indeed, physically, but morally.

It constitutes the coast and cascade ranges of the moral world, condensing upon their summits the clouds of spiritual blessing, and inclosing the only valley of earth through which crystal streams meander among green pastures to the city of God. Beyond, on one side, are the arid sands of idolatry; on the other, the stormy ocean of unbelief. We may find objections to it, as we may to nature when we look into the recesses of the rocks for the snake, or the depths of the forest for the bear; but when we stand upon Mt. Zion, as when we stand upon Mt. Hood, to survey the whole landscape, we see on all its outlines the hand of the Almighty.

Now, to sum up and show how these five facts bear upon the argument, let me suppose a case. Were you to tell me that a carpenter in Brooklyn had risen from the grave the third day after his interment, I should give no heed to your tale, but let it pass as the idle wind. Bring before me twelve men, of unimpeachable character and good sense, who make oath to the fact, I should think them deceived. Prove that they could not be mistaken; that they knew the carpenter well; were with him when he died, heard his last words, and saw his breath depart; that after his death they stood by while the surgeons opened his breast and examined his heart and lungs; that after his resurrection, they had talked with him, eaten with him, and put their hands into his open side. I might suppose they had taken a strong conception for an object of sight. Show that, instead of expecting such a vision, they were disheartened after his death; that he had subsequently appeared to different parties, at

different times, and, on one occasion, to five hundred and more at once-I might think there was an anomalous mental epidemic prevailing. Prove that, although the proclamation of this truth was upsetting the civil government and the religion of the world, and charging a damning crime upon the Supreme Court, the body of the carpenter, which, if brought from the tomb where his enemies had sealed it, would have vindicated the Court, saved the nation, and forever silenced the witnesses, was never produced,—I might then suppose that the witnesses had themselves concealed the body, and were dishonest. Prove that for their testimony they had suffered the loss of goods, reputation, office, and that they were engaged in proclaiming this miracle in pain, privation. and persecution. Lead them out before a platoon of soldiers, and read them an order from government that if they persisted in their testimony they should every one be shot. If, while the bullets were speeding to their mark, they should joyfully renew the statement, I should be in a quandary. Mind has its laws as well as matter. It is contrary to physical law that a dead man should come to life and burst from the grave; it is equally inconsistent with mental laws that human mind should burst from motive influence, and reverse its mode of action. Here, then, I should have, on the one hand, a physical miracle, on the other, a moral one. Which I should choose, I wot not; perhaps the latter. Add another circumstance—namely, that the resurrection was announced beforehand as a work of God, in attestation of an indispensable revelation to mankind—and the balance

would incline in favor of the natural miracle. At this point, prove that the carpenter was more than a carpenter; a great, a popular, a blameless, an effective reformer; a miraculous being; the antitype of a long line of types, and the subject of prophetic song in all past ages, my doubts would be dissipated, and I should cry:

"All hail, the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown him Lord of all."

We believe more firmly than the skeptic in the uniformity of natural law, and reject more promptly those reports of isolated miracles performed at tombs, or at the bidding of mendicants or mountebanks, and which excite only the wonder of gaping multitudes, or the curiosity of prying historians. But we believe in a moral as well as a physical world, and in a supernatural series of events running athwart the natural laws, to verify a revelation for the instruction and salvation of the world-not so much contrary to natural laws, as according to higher laws in a loftier plane and for a nobler purpose. The miracles of Christ are but parts of a conglomerate miracle, of which the Jewish dispensation and the Christian, the Bible and the Church, the character of the Messiah, and the doctrines, precepts, power, and results of the faith, are all elements,—elements which we see and handle; which enter into practical life and human experience; which run through history, and modify nature, whose laws, physiological, mental, and moral, are dovetailed to them.

But it may be said, "You have only proved the miracles of Christ, leaving those of the Old Testament untouched." That phase of infidelity which accepts Christ and rejects Moses is the most absurd; for it accepts the major and rejects the minor included in it. Christ quotes the books of the Old Testament as of Divine authority. Grant that he is divine, and you must let us regard them so too. It is Christ that says, "If ye believe not Moses and the prophets, neither would ye believe though one rose from the dead."

The language with which a French philosopher, Pascal, closes one of his expostulations, I trust I may adopt in closing this.

Whether this argument pleases you, and appears strong or not, "know that it proceeds from one who, both before and after it, fell on his knees before that Infinite and Invisible Being to whom he has subjected his whole soul, to pray that he would also subject you, for your good and his glory; and that thus Omnipotence might give efficacy to his feebleness."

#### XIII.

## OBJECTIONS TO THE CROSS.

↑ S the doctrine of the Cross is the center of the Christian faith, infidels in all ages have concentrated their energies against it. The objections which they have made have assumed different phases in different ages and social states; but they are essentially the same. Although they have all been answered often and well, yet as they put on new forms, the answers may be permitted to do so also. We will notice some of the phases they now present, which, indeed, are nearly their ancient ones. They may be arranged under two divisions—the objections of philosophy, and those of Judaism. Philosophy, aiming to renovate the world by its own teachings, and denying the necessity of any atonement, looks upon a young man dying for the world as foolishness. Judaism, admitting that there must be a Messiah, but expecting him to come as a temporal prince, regards Calvary as a paradox or stumbling-block.

I. The objections of infidel philosophy to the Cross may be grouped under three heads, as they relate either to its *sufferer*, its *object*, or its *author*.

As respects the *sufferer*, philosophy objects to the Cross,

a Because it is mysterious. But so are all things.

Science, instead of removing mysteries, only multiplies them. For example, why has a given salt certain properties? By analysis you show that it is composed of an acid and a base; by further analysis you demonstrate that the base is composed of oxygen and a metal, and the acid also; but you have not solved the original problem, only made additional ones; and if you can prove that the various properties of the compound are owing to differences in molecular arrangement, and the various affinities to electrical attraction and repulsion, you still further multiply the problems to be solved. What binds together the base and the acid, the metal and the oxygen, the electricity and the elements; and what is affinity, what electricity, etc.?

You believe in God; you believe in nature; but what connects the matter of the universe with the almighty Mind? If you can not explain how the connection of God with matter originates and sustains natural life, why wonder that you can not explain how the connection of Christ with mind originates and sustains spiritual life?

b. Kindred to this is the objection that the Cross is miraculous. But belief in the miraculous prevails in all ages and nations, and lies at the foundation of all religions; nor can the severity of mathematics or the inductive method of modern science escape it; nor can even atheism relieve itself of the fears, the apprehensions, the surprises that imply it. Man can not believe that he is either fatherless or forsaken. He looks beyond the visible sphere for a Creator, and beyond the circle of natural laws for a guide. Philoso-

phy herself, made perfect in Plato, bemoans the scales upon her eyeballs, and proclaims the necessity of an interposition from on high to remove them. Faith in the miraculous, too, usually embodies itself either in an apotheosis or a theophany—a deification of humanity as in Olympus, or an incarnation of deity, as in Buddhism. Man can not realize God in the infinite depths. We may see him abstractly, through earth and heaven; but the vision lacks body and warmth. It is the invisible and distant King, not the visible and loving Father. Hence, man craves an incarnation; and the majority of the human race, now as ever, inside and outside the Church, believe in it. If it be not a revelation, it must be either an intuition or a conclusion of the general reason, or the voice of the parent families of mankind speaking through tradition.

c. An objection of a similar kind is that the Cross implies a contradiction. Thus it implies the Divinity of Christ, and this the Trinity; and the Trinity is self-contradictory. But the Church holds the doctrine in no sense which involves a contradiction. She is unitarian, holding that there is but one God. She is rationalistic, so far as to assert that the teachings of Scripture harmonize with those of reason. What then is the doctrine of the Trinity? Three persons in one God. What is the meaning of person? Suppose I do not know any more than I know what God is? Can we believe a proposition of which we know not the meaning of the terms? Certainly. A blind man may know neither what silver is, nor white is; and yet may have satisfactory evidence that silver is

white. Observe, however, that while a proposition can be proved to him who is ignorant of its terms, its contradictory can not be shown by the same party. Hence, the skeptic, who knows neither what God is, nor tri-personality, can never show that the latter may not be affirmed of the former. That the doctrine is above reason, is what we might expect, since God is not accustomed to reveal what man is able to discover.

- 2. We have spoken of some of the objections of philosophy against the doctrine of the Cross which relate to the victim; let us now refer to some which relate to the *object*—man. In this regard skeptical philosophy objects to the Cross:
- a. Because it assumes man's degradation and helplessness. "Horrible doctrine!" cries the philosopher; "a terror to man, a libel upon God. Preach it on hangman's day; reserve it for slaves." The doctrine thus denounced is an exaggeration. The fall does not imply that every man is as wicked as he can be, or that all are equally wicked, or that any man inherits a positive principle of evil, or is left without an index to good, or an impulse toward it, but that, from negative causes, men are naturally inclined to evil. Thus understood, the doctrine is open to observation, matter of experience, illustrated by all history, painted by all poetry. It is the just remark of Coleridge that, with the assertion of evil, Grecian mythology rose and set. It runs through all mythology, and is implied in all philosophy too. Whether you assert the innate perversity of matter, or the existence of an evil deity as well as a good one, or consider the present life a

prison, in which we suffer for the sins of a prior one, you admit the fall. In vain do you seek to solve the problem of moral evil by education and example; if they be universally bad, they imply universal depravity; if not, they can not account for the facts. Vain to solve it by priestcraft or government, for depravity is most intense in atheism and anarchy. Accustomed as we are to sin, we shudder at its daily developments. What would an angel think could he take our post of observation? Should the concealed depravity of this city during the passing day be brought out, who could endure the sight? What must be the panorama of the world's iniquity to the all-seeing Eye? But we retort upon the objector, He it is that discourages humanity and dishonors its Author. Pointing to man prostrate, stripped, bleeding, he says, "This is his natural condition;" and passes on. Christianity cries "No, here is wrong and ruin; man has fallen among thieves;" and, bending over him, she pours oil and wine upon his wounds, raises, restores, and endows him.

b. Again it objects, because the Cross presents man in a state of probation and peril. God is, indeed, a loving parent, but also a righteous ruler, as incapable of emancipating a soul from the claims of justice as of delivering a planet from the law of gravitation. That sin is followed by misery, is matter of experience; that, sooner or later, misery will be in proportion to guilt, is a reasonable expectation; that if there be a future state, we shall enter it with the same character and impulses wherewith we leave the present, is according to analogy (for there is nothing in death,

any more than in sleep, to change the spiritual nature); that if we enter the next world with sinful propensities, and find there the same laws as here, we must suffer, is indisputable.

Set before you the inveterate drunkard. Mark his blood-shot eye, his bloated body, his trembling limbs, his blasted intellect, his ruined fortune, his lost character, his horrid oaths, his remorseful conscience; add eternity to this image, and you may know what it is to be damned. It is easy, therefore, to conceive of perdition—difficult to avoid conceiving it. There need be no infernal fires, nor bottomless pit, nor eternal worm. Hell may be the necessary sequel, the natural outflow, of earth, whose active volcanoes of sin send forth rivers of moral fire sufficient to fill a pit that all those Scriptural figures can not adequately paint.

c. Philosophy objects to the Cross, also, from an opposite view—because it supposes man can violate law without suffering its penalty. We must distinguish between the laws of inanimate nature and those of animated. When a river is displaced by an eruption, or a continent is depressed, or a planet is broken into asteroids, the ruin remains; there are no cross laws to repair it. Not so in living nature; there are here provisions of mercy—with every poison an antidote, for every disease a remedy, and through every vein a vis medicatrix, a restorative power; and these arrangements multiply as we rise in the scale of being. He who, when he planted the foundations of the earth, laid up in the mountains gold for our coin, and coal for our furnaces, and iron for our plows; he who has pro-

vided opium for disordered brains, quinine for ague, and vaccine virus against small-pox; he who has prescribed example, instruction, and authority to cure our ignorance, and migration, colonization, and commerce to heal our social and political maladies; he who teaches the ant to lay up its meat, and the stork to know the time of his coming,-may be supposed to have made some provision for the salvation of our fallen spirits, more especially since there is no reason to suppose they can redeem themselves. Every groan and tear and struggle of the soul against sin and death and hell, is an unconscious prophecy of a deliverer. "For the creature [man] was made subject to vanity [corruption and decay], not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth together until now." The whole human race, pregnant with immortality, groans to be delivered. It is, therefore, in conformity with reason that Scripture informs us of a redemption provided for us. By whom? Not a mere man, nor even an angel, else the chasm between earth and heaven might drive us to despair. But "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

3. We have spoken of the objections of philosophy to the doctrine of Christ crucified, as respects the victim and the object; let us now glance at some which respect the *author*.

a. Philosophy objects that if God were to redeem the world, he would do so as he made it-by a word. Mark, however: God governs by laws, one of which is instrumentality. He confers life through parents; he opens the blind eye by the surgeon's knife; he bursts the bars of imprisoned innocence by lawyers and judges; he places the pillow beneath the sufferer's head by the hand of a friend; he trains and illuminates the understanding by tutors and governors. When he broke up the dynasties of ancient Asia, he did it not by earthquake, but by Alexander. When he broke down the dynasties of modern Europe, he did it not by miracle, but by Napoleon. When he determined to crush the dynasties of sin, and bring in everlasting righteousness, he, according to the analogies of his providence, raised up Christ.

b. Philosophy objects that if God were to redeem the world, he would do it instantaneously; but another of his laws is that of gradual development. He does not make even a mustard-seed at once. The tree must put forth first the bud, then the blossom, then the fruit, which slowly matures through seed-time and harvest into fullness and ripeness. So if an event is to be brought about, even though it be but the burning of a frigate, it must have a long line of antecedents. We learn from the revelation of the rocks that it was by successive epochs, each extending through millions of years, that God, by means of the destruction of old species and the creation of new, and the molding influence of silent, slow, and unseen agencies, brought the earth into that

condition in which it was fit for the going forth of man. Thus, too, by successive moral epochs, affording time for Judea to weave for Christ a garment of prophetic light, and Greece to cast a beautiful medium for his words, and Rome to tramp a highway for his messengers, he prepared the way for the going forth of man's Redeemer. But now that he has come, should not his light be universally diffused? Go ask truth-mathematical, philosphical, or moral-if it beams equally over all nations and all minds. Why wonder that Christ's truth in the mind of the world should be as the leaven in the meal-tub? To vindicate God's administration, it is only needful to show three things: No man is accountable for light which he could not obtain; the death of Christ is equally efficacious in every age and nation, for with God he is the Lamb slain from the foundation of the world; the faith which saves is equally effective in all time, whether traveling by a line of types to a cross to be planted, or by a line of fulfilled predictions to a cross that has been planted.

c. Philosophy objects because in the scheme of the Cross God charges guilt upon innocence, makes innocence suffer for guilt, and remits the due punishment of offense. The objection is founded upon a wrong view of redemption. Law consists of two parts, a precept and a penalty; the precept expresses the mind of the sovereign, the penalty the consequence of disobedience. The precept being violated, the penalty must either act or react. If it act, the subject suffers; if it react, the government suffers A parent gives a command to a child, and threatens

a certain punishment if it be disregarded. The child disobeys; the parent must either make the penalty act and the rebel suffer, or allow it to react and his government suffer; or, in consideration of some arrangement by which his government may be as well sustained as if the culprit endured the full penalty, he may grant a pardon. This would be the case if an intermediate party voluntarily endured the penalty.

An ancient king once made a law against adultery, to which he annexed as penalty the extirpation of the offender's eyes. The first criminal convicted under the law was the king's son, and the case presented neither doubt nor palliation; the law must be enforced, or the government must be given up. The king, moved with compassion, says, "Take one eye from my son's head, the other from mine." What is there wrong in this? Mark: it is not the king, but justice, stern and inflexible, over which the king has no power, that exacts the penalty, and love and voluntary suffering that, in part, pays it. Do you say, "The cases are not parallel; let man repent and God forgive." What government ever adopted such a principle? To pardon upon repentance were to remit all punishment; to remit all punishment were to give up all government; to give up all governwere to tolerate disorder, withdraw the shield from innocence, put justice and injustice, charity and cruelty, upon equality, and allow hell to mingle with heaven. Consult providence. When the pugilist loses his eyes in fight, does repentance, though bitter and extended through all after life, restore the lost balls

to their sockets? Nor will future obedience cancel sin, since our entire service is due.

But why argue this point, since the general sense of mankind is against the supposition, as the altars of all ages attest by the blood that stains them? Nor can we invalidate this reasoning by saying that God is an absolute sovereign; for he subjects himself to laws. If a man hold his arm in the fire, it will fry off, even though he be deranged and his family impoverished as a consequence. If a man have no premises, he can come to no rational conclusion. Men say this subjection to law is right, and some allege that God never wrought a physical or intellectual miracle, and that no proof can establish one; yet they expect him to work a moral miracle in the case of every sinner. God does work miracles on the rare occasion of giving a revelation; but they are either physical or intellectual. Moses divides the sea; Joshua commands the sun; a prophet pierces futurity, and maps its distant scenes; another prays the heavens into brass, and then into clouds; Christ opens the eye, cures the leper, stills the waves, wakes the dead, makes nature in all her wheels own the finger of her Maker; but when did Moses or Christ or apostle ever suspend a moral law? The reason is obvious: Physical and mental laws are arbitrary constitutions of the Creator; they may be suspended by a volition, and we may suppose will be, when a greater good will ensue from their suspension than from their operation. Not so with moral laws; they are not arbitrary appointments, but grow necessarily out of immutable relations. To suspend them, 322

God must violate justice, unsettle all moral harmony, strike a blow at his own throne, and render himself unworthy the worship of the universe.

He must violate truth and love also. Justice says to the sinner, "Thou shalt die;" mercy says, "Thou shalt not die." Here is an irrepressible conflict. How shall there be an at-one-ment? Suppose one place himself stubbornly under a descending rock, the law of nature is that he shall be crushed. God might suspend the law of gravitation without violating his own attributes or the creature's, as easily as an engineer could reverse his engine. But when man places himself beneath the avalanche of justice, God can not, without violating his nature or man's, arrest its descent. How can the rebel be saved? Christ assumes his nature, places himself at his side, and, made tall enough and strong enough by the indwelling Divinity, receives the descending mountain, and, though crushed himself, bears it from the head of guilty man, leaving him alive to the negotiations of mercy.

Mark: guilt is not assumed by the innocent sufferer, only the suffering due to it. And is it wrong for an innocent party to suffer for a guilty one? It is done almost daily in every home on earth. When voluntarily assumed, it is humanity's highest grace, heroism's brightest crown. The mythological characters that loom through the haze of the past, and the real characters that are destined to loom through the mists of the future, owe their epical grandeur to their voluntary and unselfish suffering.

Mark, also: forgiveness does not follow until the

ends of justice are attained; if it did not then, mercy were clean gone forever.

II. We have discussed the objections of philosophy to the Cross; let us notice those of Judaism. The Jewish mind was not speculative; it believed in an invisible world, and in a connection of the visible with it; but having passed through the wilderness by cloud and fire, and received both the law amid thunder and lightning and the prophets amid miraculous demonstrations, it demanded *signs* from heaven. Messiah will descend a path paved with stars and arched with rainbows; he will be preceded by celestial heralds and followed by heavenly hosts; received by assembled kings, and saluted by the artillery of both earth and skies. As Milton sings:

"Yea, truth and justice then
Will down return to men.
Orbed in a rainbow, and like glories wearing,
Mercy will sit between,
Throned in celestial sheen,
With radiant feet the tissued clouds downsteering;
And heaven, as at some festival,
Will open wide the gates of her high palace hall."

But man's thoughts are not God's. Whether such conceptions are reasonable, we may judge by the light of Providence. Is that the way in which God sends patriarchs, prophets, martyrs? Rather do they come through swaddling-bands or arks of bulrushes from the cottages of poverty—great nurse of heroes.

Judaism objects, "If God send his Son, he will be universally known and honored." She committed a double error in interpreting the prophecies, construing literal passages figuratively, and figurative ones

literally; for, as a general rule, the prophecies treat the kingship of Christ metaphorically, the priesthood literally. Many in our own day commit the same error in looking for Christ's second coming that the Jews did in looking for his first. Why expect Jesus to be universally adored? So it would be among angels; but can we suppose it would be among men? Are mortals admired in proportion to their virtues? What of Noah, Daniel, Jeremiah, and them that wandered in sheep-skins and goat-skins, destitute, afflicted, tormented, slaughtered? Are not sweetest songs pressed from crushed souls? Is it not with throes that truths, like men, are born? Is it not by sacrifice that reforms are achieved? What expelled the Tarquins from Rome? The death of Lucretia. What overthrew the decemvirs? The sacrifice of Virginia. What silenced the oracles and prostrated the idols of the Roman world? The innocent blood that flowed over the sanctuary. What, after a night of ages, lighted up Europe? The fires which martyrs fed.

"Right forever on the scaffold, wrong forever on the throne; But that scaffold sways the future, and behind the dim unknown Standeth God within the shadows, keeping watch above his own."

Why the blood of martyrs is the seed of the Church, we inquire not; the fact answers the objection to the sufferings of Messiah. But mark: these sufferings were both necessary and voluntary.

- a. To be the Messiah, he must be a teacher.
- b. To be our teacher, he must be incarnate. Moses gave the law on stone; Christ sculptures it in human flesh, and animates it with human spirit. Prophets

spake of immortality; Christ passes humanity through the tomb in triumph to the skies. Had he lived an earthly life in *heavenly* radiance, he were no example for us; had he ascended the heavens on *angels*' wings, he would have afforded no hope to dying man.

But why should he not spring from the foam of

the sea, or leap, full-armed, from the sky?

c. To be the promised Savior, he must be born of woman. But why not bred in kings' houses? To be the exemplar of the toiling millions, he must be poor; hence, he was cradled in a manger, sent forth in common paths of duty, was poorer than the foxes or the birds, left no property but the garments for which the soldiers gambled, and, dying, was embalmed with spices of charity, and laid in a borrowed tomb.

d. To be a sympathizer, he must needs be a sufferer. An angel mediator might have shrunk appalled at the degradation of man, and man would have shrunk abashed at the holiness of an angel.

Poor, widowed, helpless woman, who, night after night, lookest at the sky to find some star, long familiar, blotted from thy sight, until the whole hemisphere is utter blackness to thy quenched eyeballs, look above those heavens to thine Elder Brother, who is touched with a feeling of thine infirmities.

Philanthropist, who hast been a mouth for the dumb and a hand for the chained innocent, when thou art defamed, impoverished, exiled by the tyrant, remember, He who was led to Pilate can pity thee.

Martyr, driven to the stake, pierced, mocked, and cursed, as thou art burned, think of him who,

crucified between thieves, and in the room of a mur derer, cried, "My God, my God, why hast thou for-saken me?"

God's beloved Son, leaving the echoes of his cries upon the mountains and the traces of his weary feet upon the streets, shedding his tears over the tombs and his blood upon Golgotha, associating his life with our homes, and his corpse with our sepulchers, shows us how we, too, may be sons in the humblest vale of life, and sure of sympathy in heaven amid the deepest wrongs and sorrows of earth.

e. He must needs die to be the promised Priest because the sacrifices of the law could not make the comers thereunto perfect.

He said: "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo, I come to do thy will;" "By the which will we are sanctified," atoned for. Some would teach us that Christ died as an example. Was it thus that the paschal lamb died, and the morning and evening sacrifice, and the bullock, whose blood the high-priest applied to the horns of the altar? He died, as in fable, Cocles did for Rome. "Come, then, let us reason together: though your sins be as scarlet, they shall be as snow."

f. He must needs suffer, that he may be our promised King. As man fell by losing confidence in God, he must be restored by regaining it. He can regain it only by witnessing some display of Divine love, and there is no representation equal to that of Calvary. Gaze upon its victim till you comprehend him, and your feet will enter the paths of a new obedience.

Christ endured voluntarily. As the tempter knew, he could emancipate himself alike from physiological, physical, or political law, turn stone into bread, cast himself down from the pinnacle of the temple, or march to the conquest of the world. He whose "Ephphatha" opened the mouth of the dumb, whose touch gave sight to the blind, whose "I will" gave healing to the sick, whose "Come forth" brought Lazarus from the tomb, whose "Peace, be still" the winds and the sea obeyed, might have come down from the cross, at once the wonder and the terror of his enemies; but, for our sake, he forebore.

But the dying youth between the dying thieves, the cold corpse with its weeping mourners!—the idea of connecting salvation with such scenes is foolishness to the wise. We pause not to show that Christ, though humbled unto death, was heralded by a long procession of prophets, types, and angels; that his birth, his baptism, and his Cross were attended with miracles; that he exercised a strange dominion over physical nature and the human faculties, and possessed the spirit of prophecy,—but remark that results show the Cross to be the wisdom of God and the power of God unto salvation.











